



**DELHI UNIVERSITY
LIBRARY**

**THE GIFT OF
THE FORD FOUNDATION**

DELHI UNIVERSITY LIBRARY

Cl. No. S.811

H3.2

Ac No 364995

31 AUG 1972 Date of release for loan

This book should be returned on or before the date last stamped below. An overdue charge of 5 Paise will be collected for each day the book is kept overtime.

THE INTERPRETATION OF DREAMS

New Developments and Technique

TWO VOLUMES—VOL. II

THE INTERPRETATION OF DREAMS

NEW DEVELOPMENTS AND TECHNIQUE

BY WILHELM STEKEL, M.D.

Authorized Translation

by EDEN and CEDAR PAUL

Arranged for American Publication

by EMIL A. GUTHEIL, M.D.

VOLUME II



LIVERIGHT PUBLISHING CORPORATION

NEW YORK

Copyright, 1943, by
Liveright Publishing Corporation

All rights reserved—no part of this book may be reproduced in any form without permission in writing from the publisher, except by a reviewer who wishes to quote brief passages in connection with a review written for inclusion in a magazine or newspaper.

PRINTED IN THE UNITED STATES OF AMERICA

CONTENTS OF VOLUME II

PART THREE (*Continued*)

Chapter Eleven	
THE PATIENT'S RELATION TO ANALYSIS AS EXPRESSED IN HIS DREAMS	PAGE 311
Chapter Twelve	
DREAMS AND INTUITION	329
Chapter Thirteen	
ANALYSIS OF A CASE OF DYSPAREUNIA IN THE LIGHT OF THE INTERPRETATION OF A DREAM	403
Chapter Fourteen	
DREAMS OF A HOMOSEXUAL MAN	417
Chapter Fifteen	
TECHNIQUE OF DREAM INTERPRETATION .	479
Introduction	
Manifest dream content	
Training in dream interpretation	
Some prerequisites to proper interpretation	
GLOSSARY	575
INDEX OF DREAMS	585
INDEX	595

PART THREE (*Continued*) .

**THE PATIENT'S RELATION TO ANALYSIS
AS EXPRESSED IN HIS DREAMS**

Chapter Eleven

*

THE PATIENT'S RELATION TO ANALYSIS AS EXPRESSED IN HIS DREAMS

WE HAVE HITHERTO BELIEVED that dreams can enable us to draw important inferences about the patient's past, and be an invaluable guide in psychoanalysis. But I have repeatedly had occasion to point out that we must maintain a sceptical attitude towards the dreams of patients who have been long under treatment, always asking ourselves: "What does the dreamer want to tell us by this dream?" In other words we must enquire what is the patient's attitude towards psychoanalysis and the doctor? The dream is the most valuable aid to the elucidation of the resistances. Here are two examples of this:

A lady under my care who is extremely willing and does not seem to be producing any resistance, is most ingenious in finding actualities which replace associations by incidents. She is continually having "most important" experiences, falls in love, exposes herself to danger, arranges conflicts—all to fill out her hour

312 THE INTERPRETATION OF DREAMS

with me, and to prevent my probing into her past. Here is a dream:

One day I did not attend the Painting School, was afraid of the drawing teacher, and expected a reprimand. From a long way off I saw her coming, and wanted to hide myself quickly. But she immediately caught sight of me and asked me about my work. I lied, saying that I had been painting in the church, and that my work was there. I was terribly afraid that she would catch me out in my lie. Holding the church door shut with my foot, I made a sign with my hand that I couldn't lift the latch and that the door was locked. She was on the point of trying the door herself, but by good luck she didn't.

This dream is partly based on fact. One day she missed her painting lesson and was afraid of the drawing teacher. Much more important is the bearing of the dream on myself. I am the drawing teacher, being "degraded" to become a woman because I have rejected her amatory advances. Her inner life is represented as a church or a chapel. She is always insisting upon her straightforwardness. The dream shows her duplicity. While keeping the door shut with her foot, she makes as if she was trying to raise the latch and open it.

One who knows about the patient's relations to the doctor, and is familiar with my views upon the symbolical representation of parapsychism in dreams, will pierce the enigma of many an obscure dream and be spared numerous disappointments. In proof let me give here a dream recorded by Sadger.¹ Then I will add Sadger's own interpretation and follow this up by a reinterpretation of my own.

A room in which there are other persons besides myself. An old woman whose days seem to be numbered goes into an adjoining

¹ *Analyse eines Falles von Autocrotismus*, "Jahrbuch für psychoanalytische und psychopathologische Forschungen," vol. V, p. 480.

room, and all those present bid her farewell. I am the last to do so, and am careful to say something most encouraging, while wishing her better health. She smiles an indescribably weary smile. I see my mother with tear-wet eyes and feel sorry for her beyond words. My compassion made me promise to marry her. When she looked less distressed and I was no longer so pitiful, I regretted my promise of marriage a little, being afraid that, since she was so fickle, we should not be particularly happy together.

Sadger writes: I will give the interpretation so far as it bears upon our theme.

ANALYSAND: "At first the dream seems to convey the impression that I was present at my grandmother's death, but I remember nothing about it. Besides, the death does not take place in the dream, though it is imminent. The old lady's going out of the room into an adjoining one doubtless signifies that she will die very soon. Perhaps she wanted to see her children once more."

ANALYST: "It is very characteristic that you should show sympathy, not for the dying grandmother, but for the weeping mother.

"The whole promise perhaps means: 'I will transfer my love from the grandmother to the mother.'

"And it may be connected with a real pledge of marriage that was made by you as a child, for children often testify their love in this way. Such a pledge means nothing more: 'I should like to sleep with you as Father does, who is married to you.' And perhaps you regretted afterwards having given the pledge because you found that your mother did not care so much for your love as she did for your brother's."

ANALYSAND: "Indeed, what else could the dream mean? It signifies, almost without a doubt, that I was present when my grandmother died. The fact that I wished to say something most encouraging shows how very fond of her I must have been."

ANALYST: "The essential meaning of the dream is that you

314 THE INTERPRETATION OF DREAMS

wanted to transfer you love to your mother, and that this led to your suffering a great disappointment."

ANALYSAND: "Indeed, one can say that up till then I was married to my grandmother. We had been sleeping together, and now I wanted to sleep with my mother."

ANALYST: "Finally the dream proves, as we had previously inferred from other considerations, the fickleness of your mother, which led to your first great disappointment, and thrust you back upon auto-erotism."

Sadger goes on to comment: At this very time of the first great sexual push, when he was two years and nine months old, he had the good fortune to concentrate his mother's love upon himself when he had a dangerous illness and the other children were sent out of the house. Hitherto he had had, not merely, as was natural, to content himself with only a share of his mother's attention, but his nose had been put very much out of joint by an elder brother and sister who were handsomer and more attractive than himself. Now he could sleep with his mother and enjoy her undivided marks of affection.

Sadger proceeds to describe an infantile scene (defecation in bed) which is conceived as homage paid to the mother.

Therewith I conclude Sadger's specimen of dream interpretation. After his manner and in accordance with his preferences, he guides all the associations in the direction of the mother complexes.

Now I should like to show my colleague that the dream, as published by him, bears a very different interpretation. Per se a dream dreamed during an analysis proves nothing whatever. If the patient is continually being badgered concerning infantile traumata, he will dream about them abundantly. All I can read in this dream is the analysand's overwhelming scorn of the analyst.

Who is the grandmother of the dream? Sadger himself. Let anyone who doubts this turn to the previous page of the report on the case. Here he will read the patient's own words, as they were taken down in shorthand:

"Really, Doctor, you have always been a bad grandmother, and have never helped me. That is why my dreams are so peculiar, presupposing that I am not improving in health, but am just as bad as ever. To this is superadded the wish that you or the grandmother . . ."

The interpretation seems easy enough. Sadger is the grandmother. If he likes, he can regard this as a compliment, and demand to be loved as the grandmother was loved. But really it contains also the contumelious thought that the doctor is an old woman.

The beginning of the dream, then, signifies: "I am in Dr. Sadger's consulting room, where other patients are also being treated. His days are numbered. I shall soon have done with the treatment. So will the others. I shall be the last to take leave of him, and shall drape my rudeness in a few cordial phrases."

On p. 479 there is a footnote which throws additional light. Several times during the analysis, "as a joke," the patient wrote Sadger a farewell letter. The doctor was sure that the patient was only waiting to be pressed to continue the treatment, and always "built a bridge" across which he could easily retrace his steps. That is to say the analyst lured the patient on with a promise of cure.

Parenthetically let me ask what the doctor should do when, on this or that inadequate pretext, a patient wants to discontinue treatment. Drawing my own inferences, my rule is to take him at his word. If he should, after all, beg me to continue

316 THE INTERPRETATION OF DREAMS

the analysis, I do so, and am not likely to be bothered again by a premature notice. But if the patient wants to go and is over-persuaded to remain, his resistance will be so great that the analysis will be futile. This very rarely happens in my practice. I always tell my patients at the outset that I reserve the right of discontinuing treatment directly I decide that there is little hope of cure because the resistance seems likely to be insuperable. Sometimes I find the threat of discontinuance expedient; and sometimes I take the extreme course of giving the patient notice to quit. If a patient feels that the analyst has need of him and is clinging to him, no good result can possibly accrue. The patient's threats are intended to discourage and humiliate the doctor, over whom a triumph is thus secured. Analysands have to be convinced that a failure will hurt them, and not the doctor. On no account should the analyst (to use Sadger's phrase) "build a bridge" by which a reluctant patient can return to treatment, nor must an analysand be lured to continue by promises of cure. One of my patients, before he came to me, was ineffectually analyzed for six years, triumphing all the while over the doctor, who repeatedly urged him to continue. At the end of that time he came to me, and was cured in a few weeks.

But let us go on with our analysis. Who is the "mother" of the dream? An obvious symbol of the parathy itself. The illness strongly objects to being cured, and the figure which represents it is weeping at the prospect. Parathaths often tell us such things when we ask about them, or volunteer the information. Thus an obsessional parath declared that he had heard his illness sigh, saying: "Let me live, let me live." Sadger's patient promises marriage to his illness, this meaning that he is proud of it and feels inseparably bound to it. Yet he regrets the pledge, for the illness is so fickle, so capricious, that their life

together may not be an agreeable one, after all. Here we encounter what Adler calls the "junctim," and what I have termed the "parapathic proviso" or "clause." So long as he is ill, his father will not die. Some such "bargain" the parapath makes with his illness. It is a good many years since I first drew attention to these "death provisos" made by obsessional parapaths. Fetishism is only a peculiar form of obsessional parapathy, all of whose mechanisms are involved in it.

Read once more Sadger's analysis of what he speaks of as "this highly significant dream." He believes it to be reminiscent of the patient's farewell to the dying grandmother, thinks that love was transferred to the mother, and fails to see that the dream is really addressed to himself, the patient saying: "I am going to leave you and shall stick to my illness, however much trouble it may give me."

The patient spent most of his day studying Freud's *The Interpretation of Dreams*. That is the arsenal from which he draws the weapons that enable him to make fun of and triumph over the doctor. Each dream analysis is a new triumph, and every day of the analysis brings fresh humiliation to the analyst.

To be an analyst means ability to understand this sort of finesse. Such troubles are only incurable when the doctor does not know how to use analysis as a skilful surgeon uses the bistoury with which he can eradicate the most formidable tumors. But in a bungler's hands analysis, like an unwisely used surgical knife, inflicts fresh traumata.

Recently I examined an analytical Ahasuerus whose parapathy had previously been treated by four physicians. The first of these, in Munich, analyzed the patient for a year at a stretch, and for several shorter periods afterwards. Then he sent the man to Vienna, where another experienced analyst had a turn

318 THE INTERPRETATION OF DREAMS

at him for months. It must not be supposed that such patients are obviously discontented with their analysts, whose praises they are wont to sing—but they don't get well. I know one patient who is a contributor to psychoanalytical periodicals and gives excellent lectures, but who, after three years of treatment, still suffers from agoraphobia. With this persistent illness he contemns and punishes his doctor. The latter, though a highly skilled practitioner, did not recognize that the analysand was deriding him behind a mask of admiration. Thus for a long time the patient was only able to go to stool in the flat where the doctor rented a consulting room, and insisted on having a key of the rooms so that he could go there at night to relieve the calls of nature.

But to come back to my analytical Ahasuerus, he declared himself cured. He did not work, failed to pass his examinations, was sexually impotent—but the long years of analysis had promoted his sense of self-esteem and he no longer suffered from a feeling of inferiority.

How had this come to pass? Because his analysts had not been able to help him, because he had got the better of four clever men, because he—the parapath, the invalid, the pupil—had triumphed over his teachers. The failure of the analyses had puffed him up with pride. Now he was trying to effect a cure by self-analysis. To this task he devoted several hours a day, and remained as ill as ever.

The parapath delighted in his wiles, and the doctors accepted his assurances at their face value. He would not consult doctors whose talents he respected, being afraid of them. Freud, he saw once only. Knowing Adler very well, he dreaded this investigator. Nor would he have come to me, had he not read an essay of mine which gave him courage, and inspired him with the

hope that he would be able to defeat me as well as the others, and still cling to his parathy. I told him to bring me any two dreams from the earlier analyses—dreams on which no adequate light had been thrown. The choice was left to him, for I was confident that they would be dreams illustrating his relation to the doctor and his attitude towards psychoanalysis.

Here is the first of these dreams, followed by the patient's associations to it:

I was in one of the lecture theatres at the university. Professor Schick was about to begin his lecture. Instead, another professor mounted the rostrum. I had mistaken the theatre. Thereupon I started to leave, and to find out where Professor Schick was, for I did not wish to miss his very important lecture; but when I reached the exit, I glanced back at the lecturer and decided to stay where I was and listen to him. It was the famous new instructor in Teutonic philology, Scherer by name [a product of the patient's fantasy]. His aspect was by no means unattractive, his head being thickly covered with short frizzled hair, while he wore gold-rimmed spectacles, and the points of his moustache were trimmed. With an agreeable simplicity he delivered a most interesting discourse upon the history of language. But while thus engaged he gradually became transformed into a most repulsive fellow with soft carefully kept hair and beard, a satiny skin, girlish light-blue eyes, and an affected, mincing speech. Now he was expounding aesthetic or literary topics, presenting an artificialised sugary-sentimental outlook, deliberately addressed to the feminine members of his audience. I was filled with loathing for this womanish creature. His aspect grew more and more plainly that of a woman, until at length he stood there wearing a low-cut green dress. I thought: "Why, he's a woman after all, and doesn't know it." Meanwhile another change was taking place (or did I dream this before?). The man on the platform was wearing a blue serge lounge suit, and his fly

320 THE INTERPRETATION OF DREAMS

was open. To my horror he suddenly seemed to become aware of my sarcastic smile. Yet no, he was struck by the fact that not I alone was grinning, but the whole audience. The cause of the general amusement was not his feminine appearance (since he was now looking quite masculine again in his blue serge suit), but the fact that his fly was open, wide open up to and including the top button, showing a white triangle of underclothing, with the penis at the lowest point. The lecturer became aware that his dress was disordered, and he was quite unembarrassed. Deliberately, like a man who is in no hurry, he began to put things to rights. But it proved rather a complicated affair. His penis was enveloped in strips of dark-blue stuff, which had got loose, so it had to be carefully re-bandaged. There was also to be seen a brown leather strap, which, strangely enough, I knew to belong to a suspensory. My friend T. also wears a suspensory. He is much better informed than I am about matters of dress, and also concerning sexual hygiene. He can possess a woman without difficulty, being fully potent.

The associations to the dream were as follows :

Wrong theatre : Inhibitions. I've made another mistake, and have missed a lecture. One of Schick's. My conscience pricks me about Schick, because I have not yet been able to report to him that I am making good progress with my monograph. The lecturer Scherer is a condensation of several persons.

Scherer : Not long ago I bought Johannes Scherr's *Life of Schiller*. Wilhelm Scherer is the famous historian of literature, one of those after whom I should like to model myself, and whom I envy. A fine fellow. I also think of the name Scheeler. The "Scheeler case."

Soft hair : Recently I met an old schoolfellow. His fluffy hair and childish face contrasted ludicrously with the one-year-service uniform that he wore. In the advanced class there is also a young man with fluffy hair and a delicate complexion.

The lecturer, moreover, in some respects resembled Instructor B. and Professor S.

An affected, sentimental way of speaking which seems intended to please the ladies is a trait which has often annoyed me in S.

Behind my detestation for these womanish affectations lurks a hatred for my own feminine character traits. The open fly perhaps suggests inhibitions. Something which is as it shouldn't be. My being scatter-brained and neglectful prevents my dealing effectively with the practical world and coping with its wiles.

There are also exhibitionist and inspectionist factors. An additional fragment of the dream comes into my mind here :

While I watch the lecturer arranging the disorder of his dress, one of the girl students is looking lustfully at him and making masturbatory movements with her thighs.

This is reminiscent of something I recently saw at a lecture. In front of me sat a girl student who was sensual-looking as if she might be an auto-erotist. Obviously bored with the discourse, she carried on wriggling with her thighs. It flashed across my mind that if I were to make up to such a masturbatory young woman we might amuse ourselves together most agreeably. But there would be a danger of establishing a perverted fixation.

The lecturer's lack of embarrassment when we all noticed that his fly was open, must have been a wish fulfilment. One would like to be "sans-gêne" in such a situation.

The blue serge lounge-suit : At lecture yesterday I wondered whether the professor's rig-out was black or a very dark blue serge.

I myself was wearing a black sack-coat instead of a light

322 THE INTERPRETATION OF DREAMS

tweed as usual, having been to pay a formal visit just before the lecture. If the professor and I were both wearing black, the other students might suppose that he and I had been together to an academic ceremony to which only the teaching staff and a few privileged students were admitted. I was thus privileged. Such ridiculous, childishly vain ideas often force themselves into my mind, even while I know them to be absurd.

These were the patient's associations to his dream. The dream becomes immediately explicable when we realize that Professor Schick represents Professor Freud whom the patient wanted to consult and did later consult, and that the "new instructor" was one of Freud's pupils, Dr. X, who gives didactic expositions of the characterology of parapaths. Notice how the dreamer heaps contumely upon his doctor. He goes to the wrong lecture theatre. The lecturer, congenial at first, changes into a repulsive creature who lectures offensively upon aesthetic or literary topics, a loathsomely womanish wretch, who does not notice that he is being made fun of, and is unaware of the dreamer's sarcastic smile. The whole analysis is a sort of mental masturbation, the doctor is an exhibitionist, and the patient's dream a wish fulfilment of a practical sexual cure.¹

When we reconsider the dreamer's associations in the light of this interpretation, we see how crafty patients can deal with Freud's brilliant methods by a *reductio ad absurdum*.

That becomes plainer still when we study the second dream the patient brought me, one he had dreamed while being analyzed in Vienna.

I dream that I am walking with friends, Lieutenant O. among them, in the western quarters of Vienna (or it may have been

¹ Very plain is the outcrop of the primal reactions. The doctor's sexuality is fixated. (1935.)

Munich). Suddenly we find ourselves in front of a building which looks like the Parliament House but also like the Burgtheater. We go in, for the new debating society is about to hold a sitting there—or else some classical scholars are going to perform one of Sophocles' tragedies under the direction of the headmaster of my old school in Munich. In the corridors of the theatre we meet a number of collaborators—people who are taking parts in the play (or perhaps they are debaters belonging to the new club). In one of the boxes, cut off from the rest of the auditorium by a glass door, we encounter two men, they have finely-cut features of a somewhat classical type, but also look like latter-day men of letters. With an air of overweening self-importance they wave towards the stage which (since the theatre is of the antique model) is where we now have the stalls. One of the acts seems to have just finished. A lot of people are still moving on the stage. Among them I see a girl whom I take to be a charming chorus singer in classical attire. But no, she is wearing modern clothes, green and red. Now the scene changes into a sort of ballroom—a distinguished and elegantly dressed crowd—my first Viennese ball. This is rather a nuisance; for though I wear evening trousers, they are badly cut, and I feel an outsider. The polished floor has changed into artificial ice, and I am wearing skates. I exchange greetings with a few friends, and say that the ice ought to have been better levelled; there are steep slopes, as if the place were for ski running. "Oh," they answer, "but this is the very latest craze." I feel that I must be a back number. However, I try skating, and get on splendidly, up hill and down dale. Up to a group of girls whom I chaff, then on, downwards once more, steeper and steeper, till I reach a flight of stairs. I'm going at such a pace that I cannot stop, but shoot on down the stairs, frightfully pleased to be such a good skater.

Supplement: While the piece is being played, something barbarous takes place on the stage—I don't know what. Everyone in the auditorium begins to make masturbatory movements. I watch

324 THE INTERPRETATION OF DREAMS

a lady making a sketch of masturbatory movements, but outside her skirt, yet I fancy that underneath it she has an erect penis. I look round the auditorium once more, and find that I am in a sort of gallery where the spectators sit in a very strange attitude, with their backs towards the stage. The seats are upholstered in green, like the second-class carriages on the Bavarian railways. Now I can see that after all it is not masturbatory movements which the spectators are making, but the seats are moving beneath them, so that the sitters are shaken in an extraordinary way. I, too, am sitting upon one of these remarkable seats. It is split longitudinally and the two halves move up and down alternately, in opposite directions.

I do not deny that the dream contains a number of very important determinants, but I pass over these, my only purpose here being to insist on the way in which the dreamer's antagonism to the analyst is disclosed. Psychoanalysis is a theatre, and the Psychoanalytical Society is a debating society. Sophocles' tragedy is the notorious oedipus complex. I think the box represents freemasonry. How openly is contempt expressed in the sentence: "With an air of overweening self-importance they wave towards the stage which (since the theatre is of the antique model) is where we now have the stalls." In other words: "Psychoanalysts are people who think a lot of themselves." The interpretation is obvious, and the patient's triumph shows through the dream-pictures. He is really above, on the stage, and the analyst is down below on the floor. Although he is accounted only a spectator, he is performing the comedy before his teacher. Once more the teacher is depreciated and assigned feminine attributes; once more analysis is explained to be a sort of mental masturbation, because while it is going on the analysand is led to talk of nothing but sexual complexes. Analysis is uncongenial to the dreamer,

and he feels out of touch with this society. Still he learns all about it. He disports himself with the utmost adroitness upon the slippery surface of analysis (ice), overleaping all obstacles. Analysis gives him a dreadful pleasure, because he can talk about erotic themes. He himself is the girl with the penis, who masturbates during the sitting. The bipolarity of his attitude towards the analyst, his love tinged with hatred, his admiration mingled with contempt, is displayed in the remarkable seat which is longitudinally split from back to front. That is his standpoint, the bipolar or ambivalent standpoint of the parath. It is also the symbol of his bisexuality, his inward cleavage. The "gesticulating debating society" embodies contumelious ideas which I prefer to cloak in the mantle of Christian charity.

Herewith I bring my little group of selections to a close, hoping that my psychoanalytical colleagues will find it useful. At least it will show them how careful we have to be in the interpretation of dreams. We all of us (for I do not claim exemption) intrude our own spirit into our patient's dreams. Still, there is less danger in this than when we uncritically entrust ourselves to the workings of the dreamer's mind. His associations must also be critically considered. That is why dream interpretation is an art quite as much as a science. It is an art hard to learn, and the interpreter's intuition overrides all rules. If he has the requisite imaginative insight, and takes his time without jumping to conclusions, he will find the right interpretation. He will never "guess"—though many of my colleagues believe my interpretations to be no more than guesses, lucky or unlucky as the case may be. I do not guess, but I find what I see. Certainly I see many things which other interpreters have overlooked. That is what enables me to hit upon interpretations which to a casual observer may seem forced. I merely

326 THE INTERPRETATION OF DREAMS

allow myself to be guided by the laws of inner truth. Never have I sinned against these laws, and time will show what I have contributed to dream interpretation. Freud opened the path, and for that I shall always be grateful, but I need not invariably follow his leading. We must all pursue our own roads, which will meet somewhere if they are the right ones.

DREAMS AND INTUITION

Chapter Twelve

*

DREAMS AND INTUITION

OUR CRITICS DECLARE THAT dream interpretations are so arbitrary as to be utterly unworthy of credit. When we contrast the interpretations of various schools of psychoanalysis, we may readily make the mistake of supposing that the interpreter fits the dream to a Procrustes' bed of a preconceived opinion, a sophisticated hypothesis. Certainly the interpreter can read whatever he pleases into a dream. Misquoting Goethe slightly, we may say: "What we call the spirit of the dream is usually the spirit of the interpreter, and his interpretation is but the reflex of his own mind."

Nevertheless we can confidently maintain that dream interpretation has now been lifted out of the realm of fancy into the region of science. There are some interpretations whose luminousness and intrinsic vigor instantly produces conviction of their truth. "Yes, that is the meaning, and it cannot be any-

330 THE INTERPRETATION OF DREAMS

thing else," we feel. Dreams are always abundantly overdetermined, but one determinant is invariable in the dreams of parapaths. They seek a solution of the most important conflict constellation of the dreamer. Not that it is always easy to happen upon this dominant determinant, which shuns the light of associations, and is usually discoverable only by the interpreter's intuition. But the intuitive explanation hits the nail on the head and drives it home, so that a difficult, obscure, seemingly insoluble case is, of a sudden, illuminated by full understanding.

The multifarious significance of dreams, and the stereotyped interpretations (or misinterpretations) of the various schools, may have induced a young doctor whom we will call Cocksure to wander from analyst to analyst asking each of them to interpret the same dream. He listened carefully to the interpretations, wrote them out verbatim as soon as he got home, and cherished the idea of publishing a book which would prove to all and sundry how arbitrary and undependable is the art of dream interpretation. Thus after a lengthy voyage through the empire of psychoanalysis, and spending from a week to a month with each new interpreter, he at length gave me a turn. The dream was spread before me as a bait. I will give it, and my own interpretation, but must first describe the dreamer and his environment.

Cocksure was a scion of an ultra-strict Quaker family, whose religious principles made life a monotonous affair. Smoking, dancing, and drinking were taboo, being carnal pleasures. The day must be an unceasing round of work and prayer. The Cocksures were well-to-do and prolific. John, whose quest for dream interpretations we are now considering, studied medicine, and was as pious as the family traditions prescribed—until fate threw him in the path of a professional singer named Ines, reputedly no more than five years older than himself. He first saw her at a music hall to which some

of his friends had persuaded him to go. After the show the young fellows, who were celebrating the passing of their examination for a medical diploma, had dinner together, and Ines came to their table. Cocksure instantly fell for her. Being in a festive mood, he broke his pledge of total abstinence, got more than a little drunk, went home with Ines, and, still intoxicated, had with her his first experience of sexual intercourse. As he grew sober, he recognized his responsibilities. "You must marry her," said conscience. Ines told him the story of her adventurous career. She was the daughter of a South American diplomat, convent-bred, wealthy, and without a care in the world until the sudden death of her father—who had been outrunning the constable—left her penniless. Then she had a succession of romantic and free-loving experiences, and the recital of these confirmed John in his determination to rescue a fallen angel. The marriage took place against his parents' wishes, and though the fair one was reluctant to tie herself. He was disinherited, but a brother provided him with funds for post-graduate study. He devoted this to the investigation of psychoanalysis. On his wife's prompting he became a freethinker, and made mock of the strait-laced tenets of his family. During the analysis, he admitted that his marriage was an inferno. His wife was inordinately jealous, and continually made scenes. If he stayed out late, she threatened to kill him and herself; and so on. She produced a very bad impression upon me, accompanying him to consultation after consultation, and whiling away the time in the waiting room till she could lead her captive home again. It was easy to realize that John regretted his hasty and ill-considered match, but could see no way of release from his commitments. Despite the before-mentioned avowal, his general pose was that of a man still passionately in love with his wife, and unwilling to admit how glad he would be to shake off the yoke. Then came the critical moment when he reported the dream whose multiform interpretations were to constitute the main text of his forthcoming work. It was a stereotyped

332 THE INTERPRETATION OF DREAMS

dream, one he had dreamed again and again, though only during recent months—i.e. since his marriage. It ran as follows:

I am walking along a narrow embankment against which the raging waves thunder. The tumultuous sea is on my left, and from time to time I am splashed by the foam. To the right is an abyss. The night is dark as pitch. So narrow is the path that I am afraid of tumbling into the waters on the left or into the abyss on the right. To crown all, there is a furious thunderstorm. The thunder growls, and occasionally there comes a flash of lightning which illuminates my road. In front of me walks a little boy carrying a lantern. I have to reach the lighthouse, which shows up in the flashes as a symbol of rescue. The path winds, but I follow the light of the lantern, which throws a fitful illumination, and at long last, after much anxiety and trembling, I reach the lighthouse and draw a breath of relief, for I know that I am saved.

I make no enquiry about the other analysts' interpretations, nor do I bother to ask for associations, but bluntly tell him my interpretation, saying: "Your dream depicts your present unfortunate position. You see no way out. You are in great danger, tottering now to the left, now to the right. The thunderstorm denotes your mental agitation. The lightning is the flash of self-awareness which comes from time to time and discloses the perils of your actual situation. But it also discloses in the offing the ark of salvation, the lighthouse which sheds its beams across the dark waters to guide ships safely to port. The little boy with the lantern is Jesus, the lighthouse of the Church, the Faith of your Fathers, to which you (now a renegade) want to return and will ultimately return."

On no other occasion have I known a dream interpretation produce so fulminating an effect. It was a typical "analytical shock." Cocksure began by the brief remark: "Every day at

home we used to sing a hymn, *Christ is my Pilot*." Then he confirmed the accuracy of my interpretation, and went on to say: "My book *Dream Interpretation* will never be published now. My wife would kill me if I told her yours." Nevertheless, he seems to have done so, for next day (though his plan had been, after his analytical Odyssey, to work under me for a few months), he sent me a farewell letter, very cold, and obviously dictated by Ines. But very soon after I received the letter, my telephone bell rang. Poor John was on the phone, and stammeringly excused himself. He knew that I could save him, if I continued the treatment, but after a terrible scene with his wife—who had threatened to stab him—he was compelled to leave Vienna forthwith, and would never see me again. I had no further word from him. Perhaps I was premature in administering such a douche. Anyhow the proposed book has never seen the light of day.

Let us now turn to another case, one analyzed by Dr. Meinertz of Worms, who had studied the active method of analysis in Vienna. The patient was a lady, Gusti H., twenty-eight years of age, a painter, who was suffering from fits of depression and other parathic disorders. For some years, while residing in Vienna, she had had a liaison with a married author whose home was in Munich and who could not come to Vienna more than once a month. Gusti was now being courted by a steady man in a good position. It would be an advantageous marriage. Should she tell him about her illicit relations. He apparently had no notion that she was "a woman with a past." During the analysis she had the following dream:

I want to go to Munich by train, and am in the booking-office about to take my ticket. Opening my purse to get out some money, I find, to my great surprise, that instead of the hundred-shilling

334 THE INTERPRETATION OF DREAMS

note I believed myself to have, there is only a tired postage stamp, torn at one corner. However, I hand this to the booking-clerk, who has now changed into an employee of the Art Museum where his occupation is to clean and restore time-worn pictures. To my amazement he accepts my stamp, hands over my ticket to Munich, with the change for a hundred-shilling note, and I go on to the platform. A great many passengers are looking out of the windows of the various compartments. Although my luggage has already been placed in my compartment, I shout for a porter as if my luggage had still to be brought in.

Meinertz asked me what I thought could be the significance of this dream. I interpreted thus: "Your patient is cheating twice over. She cheats the picture restorer and also the passengers who are looking out of the windows. She hands the former a worn postage stamp instead of a genuine banknote; and she wants to make her fellow-passengers believe that her luggage has still to be put into the train. The much-thumbed postage stamp is the symbol of her hymen. The restorer is to make her into a virgin once more." Not unnaturally my colleague was sceptical, thinking my interpretation far-fetched. But he was much surprised when his patient informed him that she had heard of an operation for the reconstitution of the hymen, and was wondering if she would do well to have it performed on herself should she agree to wed her present suitor.

There is a prelude to the foregoing interpretation. I had recently given a lecture upon dream interpretation in which I had alluded to dreams about the loss of some part of the body which was irreplaceable. In Jewish men it would be the foreskin, in women (Jewish or Gentile) it would be the hymen. I reported several cases, one of them being a man's dream:

In early youth I lost an eyelid. I go to an ophthalmic surgeon to

ask whether it can be replaced. He says that no such operation has as yet been invented. I tell him that the defect is a hindrance to my career.

The dreamer is of Jewish descent, and is applying for a post where a baptismal certificate is a *sine qua non*. He has the certificate, but is afraid they may discover that he has been circumcized.

In another case, that of a woman suffering from severe obsessional disease, the patient told me she dreaded destroying the physical evidence of virginity by jumping, dancing, taking unduly long strides, and similar movements. Towards the close of the analysis she dreamed that she had lost a finger, and wept (in the dream) because the loss could never be made good. A Freudian would certainly have believed her to be affected by a well-marked castration complex. I was led to suspect that she really had lost her virginity, and was able to induce her to admit the fact.

In yet another instance, a young woman of twenty, reputedly a virgin, dreamed that one of her big toes had been cut off. This put me on the track of the information that when she was sixteen she had been deflowered by her brother.

In the discussion that followed my lecture, one of my pupils reported that plastic operations were now frequently performed for the construction of a pseudo-hymen in women who had lost the membrane through illicit intercourse. A lady-doctor who was present was a friend of Gusti's, and was informed about her perplexities. She told Gusti what she had heard, and the pair of them discussed the advisability of Gusti's getting herself "virginized." Gusti had her doubts whether the operation could be a hundred per cent successful. If she married, would not her husband become aware that her baggage had been put into the compartment long ago—though she wanted him to believe it was still to be brought? Her doubt whether he would accept a tattered and torn postage stamp as current coin was removed in the dream by the successful deception of the ticket clerk (the picture restorer).

336 THE INTERPRETATION OF DREAMS

Very remarkable was the intuition of Hilda Stekel. Under my guidance she was treating a married woman of forty-five who, since the death of an elder son, had suffered from headaches, anxiety states, neuralgia, loss of appetite, and frigidity; whereas before, happily married, she had always enjoyed the orgasm in intercourse. The younger son was married. The elder son refused to associate with women, was misanthropic and often moody. He had a strong mother fixation. His father learned from him that he had never had carnal relations with women. The family doctor considered that his moodiness was due to sexual abstinence. An uncle in Vienna (they lived in a provincial town not far from the capital) undertook to initiate his nephew into the "mysteries of love." The attempt failed. Soon afterwards the war broke out, the young man had to go to the front, and was shot through the heart after only a fortnight.

Thereafter his mother began to suffer from remarkable paroxysms. When lying in bed or on a couch she would feel "electric currents" passing through her body, and the sensations sometimes culminated in orgasm. At such times she was in a "dreamy state." Several of her dreams put us on the right track.

I dream that my husband is having intercourse with me, and I have a strong orgasm. I awaken in confusion, my neuralgia sets in, and I wander about all day in a dreamy state.

When a woman dreams of connection with her husband and has an orgasm which she cannot achieve through cohabitation with him in the waking state, the "husband" of the dream represents another man with whom she would like to cohabit. We suspected at first that she was in love with a neighbor, and there were some other pointers in this direction.

I dreamed that my husband was dead. He was lying motionless, as small as a child in a crib or no longer than the infant Jesus. I buttoned a gold-like cloak on him, and was going to attempt to

bring him to life, expecting to be successful. Suddenly I saw him sitting beside me, normal in size and shape. There were tears in his eyes, and he asked me why I had not begun earlier trying to bring him back to life. Frightfully upset at having neglected something, I had a profound sense of guilt.

When we inquired into this sense of guilt because she had neglected something, we found that she reproached herself with not having fed her son properly. Of course it had been difficult, owing to war-time scarcity; but with good will and by taking a little pains she could have provided him with some of his favorite dishes—and would have done so had she known that he was to die so soon.

Recognizing that there must be some more deep-seated ground for the sense of guilt, my collaborator went on with her researches, and asked the patient whether she had never deplored her son's having died before experiencing the joys of love. The astonishing answer was that the mother had often thought she ought to have given herself to her son. He had complained of never having been able to sleep with a woman. Was it not a mother's duty to give him the chance of proving his manhood? Her attacks thus revealed themselves as fantasies in which she made up for lost opportunities. In her day-dreams she made the "attempts at revivification" which culminated in orgasm. The dream disclosed a condensation of the husband and the son. Since she herself could not but regard her fantasies as sinful, repression ensued, and this led to parathy and to thoughts of suicide. The sense of guilt found expression in another dream:

I was standing beside my bed and at the upper end I saw a heap of dirty underlinen. It was the soiled and dilapidated underlinen of my dead son. I picked up some of the dirty clothes which had fallen on to the floor behind the bed, repaired them, and got them ready for the wash. But the underlinen began to scorch my hands. The fingers were burned, and I thought: "The scars of these burns will be lasting."

338 THE INTERPRETATION OF DREAMS

The meaning of another dream became plain when the nature of the case had been cleared up:

Looking out of my window, I saw three men who were coming to visit me. Two were young fellows, and one was an older gentleman. I knew that one of the young fellows was going to beg. I looked for my purse, believing that I had in it a hundred-shilling note. I was afraid it had been stolen. I waited for the young fellow, but he did not come. He vanished in the distance, and I thought: "He might at least have asked me for money or food. What shall I do now with all my money?"

Here "money" stands for "love."

In other dreams the dead son is still alive; this meaning that, though he is dead, his mother thinks of him as still alive.

The following dream is most revealing:

I was assigned an important task and entrusted with a grave responsibility. With terror I recognised that I had forgotten my duty as mother, and had incurred a load of guilt which I should never be able to shake off.

In supplement let me explain that the patient was a strict Catholic. Of late, since her son's death, she has stayed away from church and will not go to confession.—But after the analysis her faith revived, and when she had confessed and been granted absolution, the pangs of conscience were relieved. The parathic symptoms disappeared after an analysis that lasted for six weeks, and after she had gone again to confession.

In the ten volumes of my *Störungen des Triebs- und Affekt-lebens* I have published a large number of instructive dream interpretations. Heretofore in this book I have abstained from reproducing any of these. But as regards the one I am now going to give I shall make an exception because it is the finest example of intuition at my disposal. I am speaking of Case 38

which begins on p. 264 of the first volume of *Zwang und Zweifel*. Here I shall confine myself to the more important data.

Herr Rudolf M., a factory owner aged thirty-eight, suffering from infirmity of will and an undue propensity to doubt, has a peculiar attitude towards his twin brother, with whom he sometimes identifies himself, while at other times he differentiates. They are partners in the management of a large factory, and differences of opinion are unavoidable. One of them would like to clear out, adopt another profession, and leave the field free for the other. My patient also has inexplicable feelings of hatred for the mother, which did not become manifest until after the father's death. He was the father's favorite, and had hoped to be entrusted with the sole management of the business. The other twin has always been the mother's darling, but the mother now tries to hold the scales equal between them and to smooth over their differences as far as maybe. The treatment had been going on for two months without my finding a clue to the change which had taken place in my patient. Then matters were cleared up after a dream, which consisted of three parts:

1. *I am looking at my late father, who seems to have returned from a long journey. He has been intimate with a girl, living with her somewhere very far away. He looks run down and distressful. I give him a friendly greeting. He says he can't come home. What will people think? What will Mother say? I try to reassure him: "It's all right, Father. Just come along home. The main thing is that you have returned. Nothing else matters." My father asks whether all his orders have been carried out. He had said the G. family was to be supplied with money and food. "Have you kept on sending what was needed?" he anxiously enquires.*

2. *I am at a public meeting and have to make a speech. I can't find the text, and someone reaches me a handful of peas. From the*

340 THE INTERPRETATION OF DREAMS

peas I can read my speech. I speak about the Catholic Church and about Jesus. Getting much excited, I say: "The Church preserved civilisation for you, and now, when you no longer need the Church, you want to enjoy its benefits and to make fun of it at the same time."

3. *I am being examined, and am questioned about the libertini (freedmen). "A libertinus," I reply, "is a man who has no say of his own, and cannot issue orders. He gets only others' leavings, and may not marry without his master's permission. He does not even know where he can take up his abode."*

At a casual glance the three parts of the dream might seem to have no connection. In the first part he has resurrected his father, who has been away living with a girl, and has now come home. He himself is surprised at this dream, for he never knew anything about his father's love affairs. All he can recall is that once when they were out walking they met a pleasant girl, Annie by name, whose father they knew. Jestingly his father asked Annie whether she would accept his son Rudolf as her lover. Laughing she replied: "I must turn that over in my mind, for, on the whole, the father pleases me more than the son." This gave Rudolf plenty to think about, and he understood the girl's answer very well, having always considered himself a poor creature when compared with his father. The G.'s are distant relatives, in poor circumstances. His father has helped them from time to time with money and with food.

The patient is himself unable to account for the second part of the dream. Though a professed Roman Catholic, he has never seriously devoted himself to the imitation of Christ, and never goes to church. He is interested in the Bible, and likes to read it in the Lutheran version, though this is forbidden to Catholics. I ask him which is his favorite portion of the Bible, and how long ago he became specially interested in the book. He says his interest was not awakened until after his father's death, when he read the first

portion of "Holy Writ." I was struck by the fact that he did not speak of the "Old Testament" and the "New."

Then came a flash of intuition, for it occurred to me that the dream was concerned with an old testament and a new one—in a different sense of the words.

I asked him: "Did your father make his will?"

The effect of this question showed that it had contained a complex stimulus-word—that, in Tremmel's sense, I had "touched off" a powerful complex. The patient maintained an embarrassed silence, and began to tremble all over. At length having pulled himself together, he explained that when his father's writing desk was examined no will was found. His mother, therefore, was able to enjoy a life interest of all the property.

"Were not you very much surprised that there was no last will and testament?"

"Yes, greatly astonished. I once went with Father to visit the G.'s a few days after Herr G.'s death. There were three children of this marriage, which was his second. The widow was terribly concerned to find that her husband had left no will, with the result that the children of the first marriage had prior claims, and the second Frau G. and her children were now almost penniless. Herr G., in fact, had not divorced his first wife, but had merely secured a judicial separation. The second 'wife' therefore had no legal status. My father was profoundly mortified to learn of this situation, and said that he could not understand Herr G.'s neglect. A man really ought to make proper provision for his companion and their offspring.

"I myself," said Father, 'have taken all necessary precautions, so I can face death without fear.'"

After this scene at Frau G.'s, Rudolf naturally believed that when his father spoke of having "taken all necessary precautions," he meant that he had made a proper will. Rudolf, who was the old man's favorite son, had fully expected to inherit the factory.

342 THE INTERPRETATION OF DREAMS

His twin brother Otto was the first-born, having entered the world fifteen minutes earlier, but Otto had grown up more interested in painting pictures than in business, and the young men's father had always looked upon Rudolf as the chief heir.

Now I could understand my patient's frequently incomprehensible dreams about fire, and his being troubled by doubts. Many of the dreams turned upon conflagrations. In one of these dreams he ran to fetch the firemen but could not find them, which made me suppose that he might contemplate burning the factory down. A successful act of incendiarism would put an end to the unceasing disputes between himself and Otto as to who was master of the place. It was so thoroughly insured that the pair of them would have enough to live upon if they invested what the company would pay them, and divided the income. There would be no need to have the factory rebuilt. Of course he repressed such "ridiculous notions" as soon as they entered his mind, and, being morally disposed, he could never have put them into effect.

Now I will record two of these fire dreams :

Two men are quarrelling. One of them tempts the other, saying: "You have built a funeral pyre." The other insists that he has only made a bonfire of the empty packing cases used for sending machinery.

Here is the second fire dream :

I am walking back to the villa from the factory, when I see a column of smoke, and ask Mother what it signifies. She says: "Nothing important. I have merely set fire to the dung heap." I see that there are various papers burning amid the manure, but dare not try to save them from the burning dung.

Rudolf must suspect that his mother had found the will and burned it. In the first fire dream his hopes of becoming owner of the factory are being burned upon a funeral pyre. Doubt is conveyed by the dream about two men who are quarrelling. (They are

Otto and Rudolf.) It is a bonfire of empty packing cases, and his hopes are being burned, for these hopes are "empty boxes." (An empty coffin.) The second dream is even plainer. A dung heap, a dirty thing, is on fire, and here papers, including of course his father's will, are being consumed amid the manure. He would like to intervene, but is afraid lest he may soil his hands and get them burned. He will not harbor his suspicions or have the matter investigated.

We have already learned to seek in dreams opposites or antitheses as the expression of "polar tension." The antithesis in the first dream is the Old Testament and the New.

A new will (testament) could only be made if his father were still alive. In the first dream this condition is fulfilled, for here the father is not dead, but has been living on intimate terms with a girl somewhere very far away. Here we have an inversion of the parable of the prodigal son. It is a "prodigal father" who comes home as a penitent, and is cordially welcomed by the son.

"My father asks whether all his orders have been carried out." This signifies that the father wants to know whether the stipulations of his last will and testament have been strictly observed. The instructions concerning the G. family are a reference to the conversation about the G.'s which Rudolf had with his father—a conversation which is the basis of Rudolf's firm belief that the father must have left a will.

The second part of the dream on p. 339 becomes intelligible if we substitute "lentils" for "peas." The talk is about lentils—the mess of pottage for which Esau sold his birthright unto Jacob. (Genesis, 25, 31-34.) Esau and Jacob were twins, of whom Esau was the first-born. After Esau had sold his birthright for the red pottage of lentils, Rebekah, the lady's mother, planned a trick whereby Jacob secured his father's blessing in place of Esau. Thus Jacob gained lordship over Esau, who was so greatly enraged by the successful trickery that he was minded to kill Jacob.

344 THE INTERPRETATION OF DREAMS

The passages in the Bible which had so greatly moved Rudolf as to make him weep are an embodiment of the conflict between all twin brethren. The story of Cain and Abel represents typical fraternal strife, that of Jacob and Esau is typical of the fight between twins. Esau was the first to emerge from Rebekah's womb, coming out "red, all over like a hairy garment," but Jacob was soft and gentle. "Esau was a cunning hunter, a man of the field; Jacob was a plain man, dwelling in tents. . . . Isaac loved Esau, because he did eat of his venison; but Rebekah loved Jacob." Rebekah braved her husband's curse to secure Isaac's blessing for her favorite—the blessing which made Jacob lord over Esau. The text runs: "Behold I have made him thy lord, and all his brethren have I given to him for servants. . . . And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, the days of mourning for my father are at hand, then will I slay my brother Jacob." Again his mother comes to her favorite son's rescue, advising flight until his brother's fury turn away.

In the later parts of the dream, Jesus is identified with the patient's father. The wording of the dream, if slightly changed, applies to the father: "Your father preserved your property, and now, when you no longer need him, you enjoy his blessings and make mock of him (inasmuch as you disregard his last will and testament). Rudolf is a *libertinus*, this name having been given to the Jewish slaves who had been carried off to Rome and then sent back to Jerusalem as freedman. The new testament (Rome) has enslaved him. He has become one who is not entitled to give orders in the factory. He receives only the leavings of the others, and, since he has no dwelling of his own, cannot marry without his relatives' permission. He does not know where to set up house. If he marries he will have to leave home, to vacate it for his brother. There is but one free dwelling in the house, sufficient for one of the brothers. Whichever of them wishes to marry will have to leave home."

The dream misrepresents and exaggerates his actual position. He is still far from being a libertinus. But he describes the libertinus as being a slave, though the libertinus was in reality a freedman who could return to Jerusalem and found a sect there. In the dream the father is actually a libertinus—or, in a modern phrase, a libertine. He has gone far away to live with a girl, being no longer able to endure living with his wife. In this part of the dream the dreamer's hatred of his mother is plainly manifest.

We see that the dream annuls the father's death. It enables the dreamer to validate the burned will, and to escape from degrading dependency upon mother and brother. It is the secret thoughts, here annulled, that have made him ill.

Nevertheless he fights down these suspicions. Intimacy with a mistress conflicts with his notion of his father's character. Such behavior is "unthinkable."

The three parts of the dream can easily be reduced to a common denominator.

1. The father returns, sees that his orders are being disregarded, that the will has been voided.
2. People are acting contrary to the father's spirit.
3. By the mother's burning of the will, Rudolph has been deprived of a heritage he had fancied a certainty, and has become a "libertinus."

The effect of this interpretation was tantamount to an analytical shock. The idea it conveyed was repressed. Rudolf had a scotoma: he did not know why he detested his mother; why he could not bear to be in a room alone with her; why he grew excited whenever he heard her talking to others in an undertone.

An important problem arises. Would Rudolf's fantasy ever have come up for discussion, had it not been for my intuition?

346 THE INTERPRETATION OF DREAMS

This seems very doubtful. Two months had passed, and all the time we had been moving in a circle. What put me on the track was his avoiding the use of the word "testament" when he spoke of the Bible.

Plainly, then, the dreamer's avoidance of certain ideas or associations is no less important than are those ideas which come to him without difficulty. The same remark applies to the persons that appear in a dream. The avoidance of some member of the family may be quite as significant as the frequent appearance of others.

For instance, we may have good reason for supposing that there is a sister complex when in dreams and conversations a sister frequently appears; but the failure of a sister to appear in dreams or conversations may be due to a scotoma concerning the patient's relations with the sister.

In the next case, intuition furnished the solution of an extremely complicated situation.

Herr Georg N. came to consult me about impotence which had lasted for two years. When he was twenty-five he had become engaged to an impecunious girl, without consulting his parents about the matter. They were exceedingly well-to-do, and, since in most respects their son had shown very little independence, they were greatly astonished. Still, being heir to a share in a large business, Georg could perhaps allow himself the luxury of marrying a girl without private means. The business belonged to two brothers, each of whom had one son. The affairs were run in two branches, under separate management by the respective brothers. Georg was working in his uncle's department, his cousin in that of Georg's father. The cousins were to conduct the business jointly on similar lines when their fathers retired. Georg, however, had no strong inclination for a career of this sort, and, having inherited a well-

marked money complex, by over-compensation he had come to despise wealth, was an enthusiast for socialism and communism, and strongly opposed the idea of "marrying money." The parents had looked for an increase of the financial resources of their business through their sons' marriages. Another unfavorable side to Georg's engagement was that he and his bride-to-be were not of one way of thinking in religious matters. However he married after a brief engagement, proved impotent on the wedding night, and remained so till he came to consult me.

During the analysis his peculiar requisite for potency was revealed. He must forcibly undress a woman and take possession of her despite her vigorous resistance. Since the age of fourteen he had masturbated to the accompaniment of this fantasy, but had never done anything of the sort to a woman in actual life. The night after the wedding, when the pair went to bed his wife begged him to leave her alone for a few minutes. When he came back into the room it was to find her undressed and in bed. She was fully prepared to let him take possession of her. But this conflicted with his fantasy, and that was why he proved impotent.

During the third week of the treatment he had a characteristic dream:

Someone rang me up on the telephone. It was a trunk call, from Paris. I said: "Hullo, who's there? This is Vienna."—"This is Paris, Georg. Your wife speaking."—"You can't be my wife. She has a lovely voice, but your voice is harsh and hideous."—"Never mind. I am your wife, all the same."

Obviously Georg desires some other sexual partner than his wife—a partner who is now in Paris.

"Which of your relatives is in Paris?"

"My sister."

"Which of them has a harsh and hideous voice?"

Silence. I reiterated the question.

348 THE INTERPRETATION OF DREAMS

"My sister."

Thereupon I enquired about the sister, and learned that she was very small and ugly, so that she was unlikely to be an object of sexual desire. Still, at length he had to admit (reluctantly) that down to the time of his engagement he had made a practice of undressing his sister, though he stripped her only to the waist.

Obviously, then, his sister fixation must be the cause of his impotence: for, in the first place, his wife's behavior on the wedding night did not arouse in him adequate sexual excitement; and, in the second place, it prevented him from identifying his wife with his sister.

But this did not thoroughly elucidate the situation. A second dream did so, however.

I am in the street, where very many women and girls are standing. A horrible crowd, in fact. A thick fog prevails, so that they are no more than vaguely distinguishable. Then the women suddenly disappear, except for one of them, who strips naked and conducts herself like a Bacchante. The fog is dissipated, so I see her in the sunlight, but she has changed, for she is now sitting on a stool and is reading a book.

Nothing important occurs to him as association. I ask him whether his sister is a bookworm.

"No," he says, "but I have a cousin who is devoted to improving her mind, and can certainly be called a bookworm. In the family we speak of her as 'our cousin with the book.'"

Hitherto he has not said a word to me about this young woman. Now for the first time do I learn of her existence, and that his family had planned for him to marry her. Nor had his sister married her cousin, but an unrelated musician. (It was shortly after his sister's marriage that he became engaged to his present wife. The cousin had never appeared in his numerous dreams.)

So closely did she resemble his sister that the two girls might

have been supposed to be sisters. (The two fathers had married two sisters.) She played the piano, was fond of painting, and was a good linguist. In a word, on the intellectual side she would have fulfilled all his wishes, which his wife was far from doing. Since childhood he had looked forward to marrying the cousin. For a time he was passionately in love with her. He wanted to undress her, but she vigorously resisted his endeavors, and he was never able to.

Only by doing violence to his mental outlook and to his money complex was he able to become engaged, and begin the marriage which had turned out so ill. During the first days of the analysis his wife staged an attempt at suicide. I advised his seeking a divorce, since it was plain to me that his alleged love for her was a mere pretence, and that at times he positively hated her. Generally she bored him stiff. But he thought it would be a good thing to have her artificially inseminated, or even for her to be impregnated in the natural way by another man. In the end he adopted a child, and disappeared from my ken.

He was driven into this marriage by a combination of factors: timidity because the cousin was at a higher intellectual level than himself; over-compensation of his money complex; rebellion against his parents, and especially against his mother. It was also stubbornness which made him refuse to seek divorce—the obvious means of rescue from a deplorable situation. His sister and his cousin were the only women he knew that were really adequate objects for his sexual love. In flight from the incest complex he sought an object who would be in glaring contrast with those who embodied his true desires. But the considerations that actuated him were purely intellectual, and did not stir the realm of feeling. His hopes that he would be able to rid himself of the incest complex were futile. Moreover, though the analysis furnished him with intellectual enlightenment, it did not essentially modify the situation.

350 THE INTERPRETATION OF DREAMS

I have discussed this problem in a paper entitled *Der Abbau des Inzestkomplexes* ("Fortschritte der Sexualwissenschaft und Psychoanalyse," vol. II, 1926, Verlag Franz Deuticke). Incestuous feelings and activities during puberty and even later in life are apt to result in a lasting and usually inalienable fixation upon the incest object.

Still there is abundant evidence to prove that under favorable conditions a sister complex can be overcome.

In this connection I shall record the dream of a doctor, a man of high standing intellectually and morally, who had married for love a few months before coming to consult me. He was fully aware of, and admitted, the existence of a spiritual fixation upon his sister, with whom he was associated by many memories of childhood. The dreamer was amazed at the strength of this tie. In all his dreams the same motifs recur, and yet in my patient the scotoma persisted. But during the analysis he began consciously to realize the situation, and looked forward hopefully. He is passionately in love with a wife who fulfils all his ideal demands. His sister has also married. But he dreads that there may be quarrels, discords, and frictions between wife and sister.

In the surgical lecture theatre, photographs of sections of the brain are being shown by the magic lantern. Professor Sauerbruch is demonstrating them, and does so with exceptional interest, having himself prepared the sections and the slides. He is standing just in front of me. My attitude towards him is what it was when I was a student in Berlin, a mingling of respectful aloofness and frank Bavarian intimacy. I am especially pleased by the genial and unconventional way in which he treats a nursing sister. With comradely intimate dalliance, smilingly, he chucks her under the chin and says something affectionate. The sister, quite unembarrassed and half laughing, grips his hand and detaches it from her face. Then she disappears. Someone speaking about this sister and the

professor says: "Yes, she used to be very pious." Then I find myself in the street, on the way home. Having entered a narrow alley that leads up a steep hill, I see to the right and somewhat in front of me a large cart, coming downhill, with a chain attached to it. A trifle higher up I see a man with a much smaller cart driving rapidly down the hill. He jumps out beside the shafts. Instantly I appraise the situation, becoming aware of my danger, for the smaller cart which is driving so fast will compel the larger one to draw to my side of the road, thus pressing me against the wall. I am about to leap back into the yard out of which I have just come into the street, when the man beside the shafts, grasping my purpose, shouts to me that I can come on quietly uphill, for there is no danger whatever. In fact, something very peculiar happens. Without any real collision, the small cart adjoins the larger one, pushing it forward. I see that the man who has shouted can control the situation safely, provided he exercises sufficient care. Swiftly and adroitly he drives his strangely assorted carriages into the cross-road lower down, turning them to the right, though here the road looks too narrow for the big cart. As I go on walking uphill I look at him as he masters what he has to do, and think wonderingly, "He certainly knows his job." It becomes plain to me that all this has not happened involuntarily, as it were, the driver having lost control of his cart and being forced to run downhill beside the shafts—though this was what I thought at first, when anticipating a catastrophe. Really it was plain that everything had been perfectly designed, as is usually the case when things turn out well. Anyhow the man was in full control of the situation. As I go on my way I think: "You might have asked Saucerbruch whether he had previously witnessed this masquerade—but no, that would have been too spiteful."

This dream conveys a picture very different from that offered by the previous one. The general situation is closely akin, that of a marked sister fixation, though here the aim is only one of spiritual

352 THE INTERPRETATION OF DREAMS

companionship. In this case the dreamer is pious, has faith in God, has married a woman of like views. He is a man of fine type, and is potent on the whole, though his sexual capacity is a trifle capricious. Anyhow he is master of the situation. The cleavage in his mind is lucidly expressed. His anagogic trends, which make him walk uphill towards a lofty aim, are certainly imperilled. The big cart (which he remembers to have been heavily laden, perhaps overladen, with joint memories) symbolizes his sister. The smaller cart is his wife, and he sees himself as a skillful driver, for the dream's message is: "Don't be alarmed, there is no serious danger, all will turn out well."

What is the danger that threatens? His wife has good reason to fear that his sister may be jealous. The dreamer himself is jealous, but he has recognized this risk, and obviated it as far as possible. The person of whom he is jealous is his sometime clinical teacher, now his sister's husband. (The nursing sister in the dream represents his sister.) She grips his hand, for she accepts his wooing, but she detaches it from her face, for she also rejects it. (This symbolizes his own bipolar attitude towards his brother-in-law, whom he esteems and admires as physician, man, and teacher.) At the end of the dream he is inclined to ask Sauerbruch: "Have you previously witnessed this masquerade?" In the film *Masquerade* a famous surgeon is deceived by his wife. It would be an indiscreet, a spiteful question, but the thought of asking it in the dream discloses a doubt as to women's fidelity. S. really had reason for such a doubt concerning his wife's love, though not concerning her fidelity, for the sister had in truth a strong brother fixation, and not until after her brother married did she decide to give her hand to the professor. Here Sauerbruch stands for the other professor, who is not a surgeon. The bearings upon the analysis are plain. The analyst is the surgeon, the analysis being pictured as a surgical operation. Sections of the brain are sections of the mind.

The dreamer is a pious man who regards all that happens as

what God disposes. We see this when he dreams, towards the close: "Really it was plain that everything had been perfectly designed, as is usually the case when things turn out well."

We are shown most aptly how the small cart pushes on the large one. His wife replaces his sister (they had both been nursing sisters); and she drives forward the big cart, the great, long-established complex. In a sharp curve the road leads to the right. Notwithstanding all the difficulties, it is the right way (right in the moral sense), the way on which the dreamer will in all respects be master of the situation.

Very interesting is the fact that the dreamer, though a man analytically trained, had no conception of the significance of the dream. He believed that he had freed himself from the sister complex. The difficulties he has to encounter are comprised within the question: "How will the sister and the wife behave to one another?" Will there be quarrels or discords? He knows that people who stand at a high moral level (as do those with whom we are now concerned) will be able to overcome all these difficulties.

For "minor analysis" the dream interpreter's intuition is essential. It will often enable him to estimate the full tragedy of the case, and put him on the track of the best way of quickly discovering the source of the mental conflict.

Now let me give a conspicuous example of the importance of dream interpretation in minor analysis.

A colleague sought my help after having been vainly treated by various other doctors and at a clinic. His was a most peculiar trouble. During coitus he was seized with such violent palpitation that he had to withdraw the penis and desist from intercourse. If he persevered until ejaculation took place (with a feeble orgasm), the palpitation became so severe that he felt death must be impending, and it would be an hour before the heart's action grew

354 THE INTERPRETATION OF DREAMS

quit. Examination showed no signs of organic heart disease, but there was a rather strong vagal reflex. He was married five years ago, and it is two years since this trouble began. Several times he tried extra-conjugal intercourse, believing that his wife might in some way be responsible for what happened to him, but the same cardiac excitement came on when he had connection with other women. For six months he has refrained from sexual intercourse, finding the distress of abstinence less severe than that of the palpitation.

During the first three years of married life the orgasms were normal. But in one respect he and his wife are ill-adapted. He is interested in art, and especially in music. His wife is unmusical, and does not care to listen when he plays. Nor does she care to read the books which arouse his enthusiasm. However, she keeps house well and thriftily. Thrift has, indeed, become essential. When they married his wife was private secretary to a man of note, and thus earned a good salary. In conjunction with what he made as panel doctor they had a comfortable income leaving a surplus for illness, holidays, and travel. But his wife lost her job, and has not been able to find another.

"When did her secretarial post terminate?"

"About two years ago."

It naturally occurred to me that my patient's money complex must have had something to do with the origin of his symptoms. Further enquiries showed that he had not entered marriage upon the prompting of passionate love. The decisive points had been that his wife had a good income, and that he found her congenial.

He reported two stereotyped dreams:

(1) *I want to cross the bridge that leads into the town. Then I notice that the bridge has broken down, but that there is an underground passage beneath the river, a sort of tunnel leading to the opposite bank. Through the dark tunnel I make my way to this bank, and find with astonishment that here there is a big brass*

monument, which from the other side was scarcely visible in the mist. "Why on earth," I wonder, "did I never see that monument before." Then I wake up with a sense of anxiety and a feeling of oppression in the chest—much like those that come on during sexual intercourse, but less severe, so that after a quarter of an hour my nerves calm down and I can get to sleep again.

(2) I am at the cine, watching a film which seems familiar, and yet in some respects new to me. Have I really seen it before? A woman follows a man and threatens him with a revolver. She shouts at him an abusive term which I cannot quite catch. In my dream I think: "Why are you so much excited about this silly business? It's only a film story."

Considering the first dream, we come to the conclusion that the dreamer must have broken down the bridge leading to an object of sexual desire. But if he crosses in the unconscious (by way of the tunnel), he finds a monument. In dream language this signifies an ineffaceable memory. The wonder he feels in the dream denotes an affective constellation such as arrives after the repression or annulment of a feeling. If anyone has "alien" provinces in his mind, this meaning provinces he will not see, provinces with regard to which he is scotomized, wonder arises when he sees them in a dream. He is amazed that what he believed to be dead should still be alive. Here the dreamer wonders that the love for a former object of affection should persist ineffaceably in his mind.

In the second stereotyped dream, the dreamer is no more than a spectator. We speak of this as the objectification of a conflict. The dreamer fancies himself to be at the cine, where he has become spectator of a process which is really going on in his own mind. Here is at work the same mental mechanization as that which is operative in everyone at the theatre

356 THE INTERPRETATION OF DREAMS

or the cine. What the spectator is excited by is an action, on the stage or the screen, which seems an echo of the conflict going on within. We are interested in problems which are also our own problems. In the second of the above dreams the action shown on the screen seems familiar to the dreamer, and yet in some respects new. (It seems new to the mental area in which annulment has been affected.) A woman is following a man. This means, when translated into the language of the waking consciousness, that the man is being followed—or persecuted—by the image of a woman. He himself is the man who is persecuted and railed at. He rails at himself. He would like to shoot himself, he is almost mastered by a suicidal impulse. His sufferings, his weariness of life, are certainly connected with this woman.

I bluntly say: "Before or after your marriage some other woman must have played a great part in your life."

Thereupon he tells me the tragedy of his love. For five years he had a liaison with a girl who in all respects fulfilled his ideals. When he had sexual intercourse with her, he enjoyed the most intense orgasm; but, over and above this, she shared his interests in art and nature. The pair had identical vital rhythms. They could play pianoforte duets; she had a delicate appreciation of pictures and the beauties of scenery; in fact she had all the fine qualities which seem to him lacking in his wife. I asked him why he did not marry her. Primarily, he said, because he was afraid of pecuniary difficulties, which might, however, have been overcome. But his mother would have been fiercely opposed to the marriage, for the girl was a Jewess, whereas he was a Christian. He was devoted to his mother, who was an elderly invalid, and to whom such a marriage would have been a fearful blow. He was an only child. His mother was jealous of any woman he was really fond of. She had urged his present marriage, knowing that he did not love

the woman who was to become his wife. She gave an ardent description of the material advantages he would gain, and thus intensified his money complex. His innamorata was poor. His own income was barely sufficient. He had better marry a young woman who earned a fine salary as secretary to a wealthy man of business. But two years after the marriage his wife "got the sack." Now he was tied to an unloved woman, when they both had to live on his modest income. Goodbye to his plans of visiting Italy and Holland, where he could enjoy the sight of old masters. Anyhow his wife was bored by pictures, which conveyed nothing to her. Her passion was for "the pictures" in the modern sense, whilst he preferred the opera, and found the cine tedious, even painful—for what he saw on the screen often reminded him of his lost love. She earned a small salary as a shorthand-typist. Probably she was still in employment. But he had "given her the sack." He, the idealist, had been subjected to the curse of Mammon. He, who despised money, had been misled by his mother into wedding a woman with whom he had temporarily fancied himself in love. So vivid was his imagination that he was able to persuade himself out of one love and into another, and was apparently convinced that he had found a better substitute than the lost ideal.

His illness represented the vengeance taken by his outraged affects. Conscience pricked him unceasingly for having disappointed a beloved woman and made her unhappy. He was unable to master the conflict. The memory of the pleasures he had enjoyed in the liaison was ingrained. Orgasm demanded repetition. It would have been the climax of happiness if he could only have enjoyed the heights and depths of human passion with his lost love.

I enquired how the breach between them had occurred, and whether it had been complete. He told me that a trifling quarrel had occurred, and his mistress had left the flat in a huff. She was both proud and sensitive. He, too, had felt affronted, but expected

358 THE INTERPRETATION OF DREAMS

her to make a move for reconciliation, as she had done before on similar occasions. But this time she made no such advance, and he, hardening his heart, came to believe he had ceased to love her and would easily forget her. A few months later he married. He did not know whether the girl was still alive, and unattached. Five years had passed since she had vanished out of his life.

But she still appeared to him in dreams. After his wife had lost her secretarial post he had come to say to himself: "Now you have neither money nor love."

The psychogenesis of his present troubles had thus been made perfectly clear. Whenever he had intercourse with his wife (or with some other woman) the memory of his inamorata became vivid. Bereft of her, his life had no meaning. The best, the only means of escape was to blow out his brains. (The revolver in the dream.)

I explained his situation to the patient, and he admitted having had thoughts of suicide. But he rationalized them by saying: "I shall kill myself if I don't get well." During sexual intercourse his death wishes rose into consciousness, and his vital impetus reacted against the revival of the suicidal longing by giving rise to a paroxysm of anxiety which found bodily expression in violent palpitation. This case confirmed the formula which I evolved in 1908 when (long before Freud), on p. 4 of the first edition of my *Angstzustände*, I wrote:

"Anxiety is the reaction against the intrusion of a death impulse which has been originated by the suppression of the sexual impulse."

How was a solution of my patient's conflict to be found? I asked whether he had thought of getting a divorce.

"Certainly I have thought of it, but the plan is impracti-

cable, since my wife is by our marriage settlement entitled to receive one third of my income as alimony should divorce ensue for circumstance with regard to which she was blameless."

The best I could do was to make the patient aware of his scotoma, and thus save him from the worst method of escaping his parapatric symptom. He must master the conflict by his own energies. He fully concurred in the accuracy of my inferences from his dreams; and he said he would try and think out the best way of issuing from his unhappy dilemma. Perhaps the marriage would persist.—I have heard no more of him.

Occasionally the analyst who has interpreted a dream to his own satisfaction is faced with puzzling alternatives. "Shall I communicate my interpretation to the patient, or keep it to myself?" The following case is one of the most interesting of all those concerning which I have kept notes:

A woman of about forty-three was brought to me by a doctor who was her regular medical attendant. She suffered from violent anxiety states. She could not bear to go out when the sun was shining, but only when the sky was overcast. Also she would not go out unless her doctor was with her. He had tried to analyze her, though she had already been through the hands of more than a dozen analysts, some of them men of established reputation. Dread of the sun began in childhood, when one of her wax dolls was melted in the sunshine. This wax doll perpetually turned up in her associations and her dreams. She had been scolded when the mishap occurred, and the scolding established an oppressive sense of guilt.

It is rather disagreeable to become a patient's fourteenth analyst, since invincible resistance is to be expected. It was, therefore, with

360 THE INTERPRETATION OF DREAMS

mixed feelings that I looked forward to the first sitting. Still, I am accustomed to this sort of position, having often had to deal with patients who had been analyzed for as long as five years.

I therefore explained to the patient that she must not look for another formal analysis on my part. The first thing she had better do was tell me the result of the previous analyses.

"Result? I know of none."

"What explanation of your anxiety states did the analysts give?"

"They said I take a sexual view of everything I see. Every long cylindrical object I take for a male genital symbol; every furrow, for a female genital symbol."

"How did they explain your dread of the sun?"

"The sun is the symbol of my naked father. I must not see his private parts. They say I am afraid that I was castrated as a child."

"Did the explanation help you?"

"I now understand my anxiety, but that has not enabled me to bear going out in the sunshine."

The patient was extremely dissatisfied with my questions. That, she said, was not the way to analyze. I should make her lie down and ask for free associations. When she had sittings with Dr. F., her last analyst, she had abreacted so wonderfully.

"Did that analysis help you?"

"It was too short. Lasted only six months. It would certainly have helped me if I could have gone on with it longer, but Dr. F. was called away on a journey."

We could not arrive at a mutual understanding. She told me that she was married, but there had been a divorce six years ago. She had a daughter sixteen years old, to whom she was very much attached. She was so sorry that the girl had not been able to come with her, but the daughter had to spend half the time with the father. Having told me so much, she stopped. When I asked about her youth, she said abruptly :

"Would it, perhaps, be advantageous if I were to write you my life history in conjunction with an account of the experiences gained in the course of the analyses?"

"Yes," I said, and closed the first sitting.

Next day the patient brought a manuscript with her. The early years of childhood were fairly thoroughly described. She was four years old when her mother died. Since then she has suffered from a severe sense of guilt, the feeling that she must have committed some terrible crime. But she cannot recall any. She has been told she must have longed for her mother's death, that she might be left alone with her father. Perhaps there was some truth in this. Beyond question she was most unhappy when her father remarried two years after her mother died. She could not abide her step-mother, but she was very fond of a half-brother born a year after the second marriage. She was told she must have imagined herself to have been the mother of this baby, regarding it as her child and her father's. This theory seemed plausible, for when she played with dolls she always looked upon herself as their mother, and her half-brother was dearer to her than any of the dolls. Then a terrible thing happened. Before she was seven she came into the nursery one day to find that little Alfred was dead. He was blue in the face, and did not move. She ran out of the room screaming: "My darling Alfred, my darling brother, is dead." During one of the analyses she was told that she must have wished for his death, and that was the explanation of her sense of guilt; but she could neither understand nor accept this view. She had been so grieved by the death, that she still cried whenever she thought of it. Indeed, tears ran down her cheeks while she was speaking about it.

Unfortunately, she was not able to continue the written account of her life history, which ended with Alfred's death. She would tell me the rest by word of mouth. Her family doctor told me that the patient was greatly dissatisfied with me. The analysis was making no progress; she had lost confidence, and would much

362 THE INTERPRETATION OF DREAMS

prefer to go back to Dr. F., who had returned from a lecturing tour in the United States. But her doctor persuaded her to persevere with me for a time, saying that to break off at this early stage would be premature.

The analysis limped along from day to day. Having described her life, her marriage, and her divorce, she began to speak of the greatest passion of her life. When she was still an unhappy wife, she made the acquaintance of an engineer, who became her lover. Telling me this, she grew unexpectedly lively. "You have asked me about my dreams. I rarely dream. Hardly ever, in fact. Various analysts, your predecessors, have complained of this. But now I can remember one dream I had during a night I spent with my lover in a hotel. Can you believe I dreamed I had strangled him?"

For me the decisive moment had arrived. I thought of the dead half-brother, and asked :

"What was your lover's Christian name?"

"Alfred."

That had also been the brother's name. It was obvious to me that she must have strangled her brother. What was I to do? I said in plain terms: "You are afflicted by the feeling that you have committed a great crime. Well, you have. You let your brother suffocate. In fact you murdered him."

I expected a violent reaction. I thought she might jump out of her chair, greatly affronted; fling out of the room; perhaps assault me tooth and nail; or something of that sort. Nothing of the kind happened. She remained perfectly calm, but turned very pale and said hesitatingly :

"Would you forgive me if I had done what you say?"

I explained that she could not now be held responsible for what she had done in early childhood. Anyhow she had atoned for the offence, suffering worse punishment than either an earthly or a heavenly judge would have inflicted. Also I pointed out that her dread of sunlight really signified dread of the truth becoming

known and of the penalty to be expected from the heavenly Judge.

The family doctor, to whom I communicated my interpretation, was able to supply confirmatory evidence. The wax doll which was melted in the sunshine was a screen memory. In this way she could confess the murder to anyone, by substituting the doll for her half-brother.

Crimes committed by children are commoner than might be supposed. Child incendiaries are familiar figures in forensic medicine. I had the chance of almost witnessing an attempted murder by a child in the flats where I live. The four-year-old daughter of the house porter was caught red-handed by her mother. The girl was trying to smother with a pillow a little sister who was only a few months old. She was severely punished. Two days later she made another, well-nigh successful attempt, by stuffing paper into the baby's mouth. Before this baby was born, the girl had been her father's darling. Then interest was centred on the little sister. Jealousy was the cause of the murderous onslaught.

Every parathy is crystallized or accreted round a mystery. No matter whether this secret is enshrined in the "unconscious" or the "preconscious"—whether the patient really does not know it, or is only near to knowing it. My own view is that the condition is not so much one of "can't see" as one of "won't see."¹ As far as the analyst is concerned, the difficulties to be overcome are the same whichever hypothesis he may hold. Only through dream interpretation can we reach the core of the trouble. We see the results of an uneasy conscience; and what we learn from the analysis about the cause of his pricks of conscience is merely rationalization which veils the true cause. In the case we have just been considering the melted

¹ Before Freud rose to fame through the spread of psychoanalysis, speaking of what was then called "hysterical paralysis," Hughlings Jackson was accustomed to say: "It is not so much that the patient 'can't' move a limb or 'won't' move a limb, as that the patient 'can't will.'"—TRANSLATOR'S NOTE.

364 THE INTERPRETATION OF DREAMS

wax doll served to present a crime to us in the light of a mishap with a toy. In the next case we have to do with the phenomena of displacement. Whereas in the lady who at the age of four had murdered her half-brother and rationalized the crime as due to a misadventure with one of her dolls when she was seven years old, in Anton X.'s case the displacement is in the opposite direction:

Herr Anton X., physician aged forty-five, suffers from uncertainty in his professional work which would lead him to give up doctoring if he could. He is a general practitioner, but would like to specialize as a dentist because he fears that he will be blamed if one of his patients dies when under his care, and he even dreads prosecution for malpractice. It was his mismanagement (as he believed) of his last serious case which led him to throw up his practice and come to Vienna, where he hopes to learn dentistry and make a living as a dentist, and at the same time be cured of his parapathy by psychological treatment. He treated a child with symptoms of severe abdominal trouble. The illness might (he thought) be appendicitis, but the symptoms were ambiguous. He was inclined, on the whole, to diagnose gastric disorder, perhaps an infection with colon bacilli. After two days the temperature came down, but the pulse grew extremely frequent, and the child was beyond question very ill indeed. Now he diagnosed perforation of a suppurating appendix, and sent the patient to hospital for an operation. But it was too late. The perforation had occurred several days earlier, general peritonitis was far advanced, and death occurred soon after the operation. Conscience-stricken, he dreaded a lawsuit (for which there could have been no ground because he had merely failed to diagnose an obscure illness), became profoundly depressed, and resolved to change his profession. A bad dreamer, he was able for a time after the analysis began to produce only fragments; but then he came one day with an important dream.

I am called to the child which was the cause of my present crisis. It lies in bed, pale and collapsed. The mother (not the real mother) stands in despair by the bedside, looks at me reproachfully, and points at me with her forefinger as if about to exclaim something. Her lips move, but no sound issues. While she is fighting for the word she wants (I think it must be "Murderer!"), the scene changes. I am a spectator and watch the whole process as if seen before on the screen at a cine. I could see colourless shadows moving hither and thither like ghosts. It seems strange to me that I should have to witness so blood-curdling a sight twice over.

The dream begins with a repetition of what had actually occurred, but there are variations. The objection has often been made that a dream merely recapitulates the events of the previous day or of a still earlier one. The criticism is superficial. A dream makes use of these events, these incidents, as materials with which the actual conflict, the patient's life conflict, is portrayed. In the above dream it is noteworthy that the dreamer should become a mere spectator of events in which he has played a crucial part. He is trying to objectify the dream images, as if what he witnesses was not his own tragical conflict, as if the matter did not touch him closely. Stress is laid upon the fact that he has previously seen the film, once at least. The child's death, the death of any patient of his, affects him greatly because for this particular complex he suffers from "psychic anaphylaxis." We infer, then, that something must have happened to him which determines his present attitude towards his patients. He has a sense of guilt which continually recurs, using every new chance of reactivating ancient self-reproach. How are we to discover this factor? The dream furnishes a clue. The mother is "not the real mother." Whom does she resemble? I ask my patient: "Can you recall anyone who was like the pseudo-mother you saw in the dream?" He answers, "Not a soul," wriggles out of the associations, and will not name anybody. "Well, then," I say, "mention any Christian names that chance to crop

366 THE INTERPRETATION OF DREAMS

up in your mind." Here, too, difficulties arise, but at length he says, or rather stutters: "Clara." A girl named Clara had been his mistress when he was house physician in the hospital. With this the analysis of the dream seems finished. He has nothing more to say, and remains stubbornly silent. I notice, however, that I must have introduced a complex stimulus word. The patient's behavior makes me feel certain that I have reached a decisive phase in the treatment. Now or never. In a friendly way I urge my colleague to disburden his mind, and insist that something must have happened between himself and a woman named Clara—something he has kept from me. After a crying fit which lasted a quarter of an hour, he managed to find words. (I sent out a message to the next patient, who was in the waiting room, that it was unfortunately impossible for me to see him till tomorrow.) Now came the avowal.

An intimacy with a nurse named Clara had consequences. He became father of a little boy, and had to provide for mother and child. He detested this "love child," and one day it occurred to him that he could administer a powerful dose of colon bacilli which were at his disposal in the laboratory as a pure culture. The result was death after a week of horrible suffering. He was rid of both mother and child, for the mother now resumed work as a nurse. Free from material burdens; but, instead, his conscience was heavily laden. Nearly two decades had passed since then, and his whole life was still overshadowed by the crime, so that he was often near to suicide. It is noteworthy that he had fully ceased to think of the offence, so far as the conscious mind was at work, and believed that the matter was done with. Not until I analyzed him was he able to remember such a dream as the one which helped us to relieve his pangs of conscience. He had been accustomed to wake morning after morning with an uneasy sensation in his head, and at times with the feeling that the

head was going to be shattered by pressure from within. It is probable that he dreamed about child murder every night, but that on awaking he could not recall what had stirred him to the depths of his soul.

The next case offers a very different picture.

A woman of fifty suffers from insomnia and from incredible hypersensitivity to the noise of running water. She lives in an old house, where the water supply is provided at a sink in the passage. The other inmates of the house come from time to time and fetch what they want. The noise of jugs and pails being filled arouses in my patient a sense of horror, makes her anxious, brings on attacks of palpitation, etc. For this reason she leaves her flat early in the morning, and goes to the room of a lady friend which is so placed that the noise of running water cannot be heard. Only late at night does she return home. But even then she can't sleep, for she trembles at the thought that one of her neighbors may come to the sink for water, and then the horrible noise will begin again. She was at one time a well-known actress, but has now left the stage to live upon a small pension and such help as her relatives can give. In the course of the analysis she told me she had been married, and that she had had abortion brought on four times, because the pregnancy, if allowed to run its normal course, would have interfered with her professional career. Subsequently she had herself sterilized.

I immediately suspected that the discontinuance of the menstrual flux after sterilization, and also the four artificially induced abortions, must have something to do with her present troubles. As is usual in these cases, she would tell me nothing to confirm such a hypothesis. Never, she said, had she had any scruples about the abortions. As for the sterilization, it had merely freed her from the perpetual fear of pregnancy. Being an actress, it was a great relief to feel sure that her work would never be interrupted by pain-

368 THE INTERPRETATION OF DREAMS

ful menstruation, or by having to lie up during and after an abortion. If only she could get another engagement, she would soon be perfectly well. She had not begun to suffer as she was now suffering until she was "resting," when loneliness, impecuniousness, and idleness soon became intolerable. I had to wait for a dream which would confirm my view of the case. In such circumstances I usually attempt a temporary (heuristic) explanation of the illness, being guided both by intuition and by experience. I never say anything to the patient about such a provisional explanation, but endeavor to approach the supposed central conflict by devious routes. I had made no more than the most casual references to the abortions and the sterilization.

Two weeks elapsed before my assumption was confirmed by a dream:

I find myself in my room, but it is more like the bedroom I had during the first years of marriage. A strange shuffling noise is audible. Switching on the light, I see a big toad crawling on the floor, followed by three small ones at almost equal intervals. Slowly but steadily they crawl towards my bed. I scream in terror. But the toads now change into large flying crabs, which fly out of the window. All my blood flows from my head into the abdomen. I feel that I am bleeding from the front passage, and wonder: "How can that possibly happen?" Then the scene changes. I am in a hospital, on the operating table, and I hear the surgeon say to his assistant: "There is a cancer,¹ which got into her belly when she was travelling in Russia."

The patient is afflicted by a phobia; she believes she will get cancer of the uterus. This is the poena talionis for her sins. She has sinned with her uterus. There have been four artificially induced abortions. She has had many lovers (her hus-

¹ The German word *Krebs* signifies both the animal "crab" and the disease "cancer."

band divorced her for infidelity). Sterilization enabled her with impunity (so she thought) to lead the life of a light woman. Now she has got beyond the risk, or the possibility, of motherhood. The four toads are the four abortions, which she inwardly regards as four murders. How different her life would be if she had children. The running of water in the passage reminds her of menstruation, and how the ceasing of the menstrual flow is the first sign of pregnancy. The crabs that fly out of the window are the corpses of her children, transformed into little angels. It was strange that she would not overtly acknowledge her wrongdoing, and that even after the dream had been explained to her she shook her head incredulously. But the keyword "Russia" opened her eyes. There she made the acquaintance of a rich factory owner who wanted to marry her. But he would not wed a woman who could bear him no children. She confided to him that she had been sterilized, hoping that it would bind him to her, but the effect of the knowledge was the reverse of what she expected. He had to renounce her, though he loved her, for she could not be the mother of the children he wanted. She no longer had a monthly issue of blood, being dried up inside. That was why she could not endure the sound of running water, that was why she was sick of life. She had forfeited the one chance of escape from poverty.

Here is a good example of intuition :

A man of thirty-six came to me in search of treatment for impotence. He was married, and until two years before was potent with his wife, but had previously always found his potency capricious. It was hard to discover the decisive factor of his impotence. He was quite indifferent to two members of the domestic staff, a cook and a governess. Though many of his friends envied him for

370 THE INTERPRETATION OF DREAMS

having such a pretty governess in the house, she exerted no sex appeal for him.

One day he brought me a dream:

I am at work in my study. The footman brings me a visiting card, that of a lady who urgently requests the favour of an interview. The card is silver-edged. Becoming irritated I say to the footman: "Tell the lady I am not at home, neither to her nor to anybody else."

I perceive that he wants to bar the door against an importunate intruder. If the impotence is his central idea, this lady must somehow be connected with it. The footman (really he has no manservant) is a phallic symbol. What associations has he to "a lady"? He runs off a string of casual feminine Christian names. To "silver-edged"? Again evasive associations. Complex stimulus question: "What is the governess's name?"

"Martha."

"Surname?"

"Well that's odd. You know I never thought of it. She is a Miss Silver."

Here is another dream of the same patient:

I see half of a horse lying on the ground. It has only one wing, wants to get up, and cannot.

The patient is an imaginative writer, who has to earn his livelihood as a journalist. I ask for associations to his craft, leaving the possibility of something interpretative to him. He mentions war sketches, but the essence of the conflict does not appear. He has two conflicts, which are interconnected. He is impotent with his wife because he has a down on her. If he were a bachelor he need not spend so much time upon the

journalistic treadmill, and would have leisure for writing the great novel which—in his mind—is on the stocks. Thus are impotence and ambition coupled. The half of a horse with one wing; what can it be but Pegasus cut in half—the winged horse of the poetic imagination which, harnessed to the heavy wagon of journalism, has to draw the burden of common-places? I explain to him: “You are a journalist. Your time and your energy are worn to tatters in the journalistic treadmill. Your Pegasus is mutilated. Only half of your poetic fervor is left at your disposal.” The patient promptly endorsed my interpretation and brought it into connection with his impotence. “Do you know what my wife calls my penis? Of course you can’t know unless I tell you. She calls it ‘Pegasus,’ and when Pegasus won’t fly she says: ‘Your Pegasus has lost his wings.’” Furthermore in the dream imagery expression is given to the partition of his libido, between the wife and the governess.

It would be foolish to maintain that every dream can be interpreted without the analyst’s help. Often we are wholly dependent upon the associations, and not infrequently the unreason of a simpleton can furnish interpretations which the reason of a scientist would not have discovered. I may interrupt the series of shrewd intuitions by giving a good example of an intuition which would never have occurred to a highbrow.

For three years a woman of twenty-seven has been suffering from attacks of vomiting, which were at first widely spaced, but have of late become so frequent as to throw her life into confusion. The attacks have always lasted ten days. During an attack she may vomit as often as thirty times a day, cannot eat, cannot sleep, and is tormented by unbearable thirst. Her husband has to sit beside her bed, holding the basin, preparing cold compresses, and administer-

372 THE INTERPRETATION OF DREAMS

ing various medicines. When an attack is over she is seized with intense hunger, and can digest what might seem to be most unsuitable foods. For eighteen months the illness has been complicated by anxiety states. These are so severe that she can no longer go out unaccompanied. She was advised to visit a mountain health resort. There she became worse than ever, coming into contact with various ladies who gave her enthusiastic descriptions of their husbands' or lovers' *ars amandi*, whilst she has never been able to enjoy an orgasm because her husband has *ejaculatio praecox*. One of these ladies advised her to put herself in my hands. The result of analytical treatment, conducted by myself and Frau Hilda Stekel in collaboration, was amazing. She was rather simple-minded, and it was hard to make her understand the nature of her parathy. Nevertheless she achieved remarkable progress, and after two months she was entirely freed from both anxiety states and attacks of vomiting. Towards the end of the treatment she had the following dream:

In the year 1690 Empress Maria Theresa lost her son. Today it is a hundred years since he died.

The patient promptly remarked: "Of course that is absurd. It's much more than a hundred years."

"What associations have you to this dream?" I asked.

"I have always been inclined to compare my mother-in-law to Maria Theresa, for she, too, had a great many children. My mother-in-law and my husband were greatly attached to one another. The former died six months ago. I should explain my dream as follows. I have known my husband for nine years. These nine years seem almost like an eternity—a century at least."

The number 1690 is over-determined. She had been married for seven years ($1 + 6$), 9 relates to the nine months of pregnancy, 0 to the failure of the orgasm, on the 20th of October (the 10th month) she was married, 10 is for her a fateful number (when she

has had vomiting attacks they have always lasten ten days). She has known her husband for nine years, and the result is nil. It seems to her as long as a century.

What she has failed to recognize is her own fixation upon her father-in-law, a man-about-town who "stands his drink very well" and is a confirmed woman-hunter. Empress Maria Theresa symbolizes the leading figure in the mental drama, namely the afore-said old gentleman who is still very much all there and helps her to refurbish her Electra attitude towards her own father. She wishes her husband would die. Then without remorse she could give herself to her father-in-law. These relationships are illustrated by another of her dreams:

I am standing in the kitchen. It is dark. My father-in-law comes in to fetch some water, stumbles, and falls over me on to the floor, so that he is lying on me.

Even plainer was the next dream, in which her religious conflict was symbolized:

I am standing in church, close to the high altar, and I serve out four glasses of beer. I am surprised that people may drink beer in church. Confusion, noise, and bustle prevail. Someone approaches me from behind, and takes a glass of beer out of my hand. I feel that I am doing wrong.

"What associations have you to the person who takes the glass out of your hand?"

"I think of my father-in-law."

The conflict between morality and impulse, between religion and desire, is brilliantly represented. She desecrates something which she ought to keep holy. The four glasses are related to what she was told by one of the ladies at the mountain health resort.

In some of our cases it is the strangest of dreams which

374 THE INTERPRETATION OF DREAMS

leads to the discovery of the nuclear complex and of the trauma. For even though we are no longer disposed to hunt for an infantile trauma, and we consider that parathy is crystallized round a secret (I could illustrate this by numerous examples)—still there are well-marked cases which fully confirm Freud's early idea of the importance of infantile trauma. But some decisive traumata occur much later than infancy or early childhood. (Cf. the chapter "The Sexual Trauma of Adults" in my *Frigidity in Woman*, Liveright, New York, 1926.) The parathy we have next to consider was the outcome of a trauma sustained at the age of eighteen.

Frau Anna X., aged forty-three, suffers from frigidity which contrasts with her nymphomaniac excitability. At hardly any moment during the day is she free from sexual desire, manifested by a prurient sensation in the vagina, which leads her to masturbate, it may be as often as ten times daily. But the orgasm only occurs with the aid of an accompanying fantasy that she is passing water abundantly over a man. This paraphilia makes her most unhappy, for it is incompatible with her high ethical principles. She craves for a great love, accompanied by normal sexual sensations. So greatly interested is she, however, in nature and art that she would be content if she were quite asexual, and had no voluptuous sensations at all. The chief effect of an operation by which both her ovaries were excised was that she fell passionately in love with the operator. During the weeks when this futile and unrequited affection was at its height, the need for the paraphiliac fantasy subsided, and she could picture the beloved doctor in normal situations. But, since she was a married woman, this made her suffer from pangs of conscience. Soon came a relapse, a revival of the local hyperexcitability, which became so extreme that she consulted me and agreed to undergo an analysis.

A number of infantile memories and traumata came up for

discussion, and they showed that in childhood she already had an exaggerated urinary sexuality. By the time she was thirteen she was fully developed physically, a buxom young woman. Menstruation began when she was eleven. At about this time her father made several sexual approaches, but she fiercely repelled his onslaughts and became filled with loathing for him. When she was sixteen she was engaged as typist in a business office. The head of her department, a man well over fifty, was attracted by her and took her out for excursions. On these occasions there were sexual intimacies, but no defloration occurred. However her hands were several times sprinkled with semen, and she found this disgusting. The trauma came to light during the fourth week of the analysis, and I believed myself to have found the cause of her paraphilia. We had advanced thus far by the interpretation of dreams, until at length one of them brought up reminiscences of her relations with the manager. After the avowal of these almost forgotten experiences, considerable improvement began, but was interrupted by relapses. During the second month of the analysis she had a dream which I was unable to interpret, and it nearly led me astray.

I am in a room with my mother. In the same room is my first boss, lying in a coffin. Out of the coffin crawls a hideous yellow snake, and a yellow slaver is running from its mouth. I am afraid that the beast will touch me and that its slaver will be infective.

The dream is related to the trauma sustained from her first boss, and one might assume that the effects of the trauma are still active—that at bottom she longs for a recurrence of the situation. The man died some years ago. There have been earlier dreams that revealed necrophiliac inclinations. Shortly before the dream just recorded, the patient had suffered greatly. The paraphilia had recurred with fresh energy, she had violent headaches and almost continuous nausea. Though she was a member of a Freethought League, she had to fight against a

376 THE INTERPRETATION OF DREAMS

desire to attend church and go to confession. This showed me how uneasy was her conscience. When asked to concentrate upon this dream she had a rigor and an overpowering sense of nausea. At this moment it became clear to me that my patient's experience with her first boss had been tantamount to an anaphylactic shock. An earlier experience, one with the father, must have induced the anaphylactic condition. Was what she had told me as to her having repelled her father's onslaughts the whole truth, or had the father gone to extremes?

But I failed to follow this scent. Her experience with her boss remained in the forefront of our investigations.

The result was that her parapathy grew worse.

Then she brought me her record of two dreams. They were, at length, to solve the mystery.

(1) *I was at the cemetery, lying in a bed. Behind the bed was a grave which had fallen in. My sister tried to walk over it, but remained with one foot hanging in the realm of the tomb. I felt that I had a wound in my right foot, and was also horrified to feel that ice-cold blood was flowing into my body out of the mattress. I was told that this was cemetery blood—the blood of the dead.*

(2) *I had a bad sore throat. The left tonsil was so much swollen and so full of pus that it touched the right tonsil. Then the abscess burst and the pus was voided. The doctor (Dr. S.) said: "It is lucky that the pus has been discharged outside. Had it remained in the body, you would have come off badly." He cleaned the wound, and applied a soothing ointment.*

The decisive moment had arrived. The abscess was ripe, and about to burst.

The topic for discussion was: cemetery.

I asked: "Do you often visit your father's grave?" The answer surprised me:

"Never. I could not visit the cemetery where my father is buried, even if I were to get millions of money for such a visit."

Complex stimulus: "What did your father die of?"

"Bladder trouble."

Now came the memory which was to solve the problem. She, her mother, and her sister had nursed the father during his last illness. He was unconscious for several days. The family was in poor circumstances, and the three women had had to catheterize the patient by turns. On the last day before his death, Anna was alone with him. She was overwhelmed with sympathy for her suffering father, and reproached herself for having treated him so roughly and refusingly. *Manu stupravit patrem*. Then a stream of urine flowed over her hand, without her having had to use the catheter. A few hours afterwards he died. Rationalization: she wanted to give him a last pleasure before his death.

Her ostensible paraphilia was simultaneously a disease of conscience and reminiscence. When she had been reconciled to religion and had made plenary confession, she got perfectly well. In intercourse with her husband she now enjoyed normal sexual feeling, and had lost the urge to masturbation. The urinary fantasies had vanished.

I will next record three earlier dreams, all of which relate to the trauma:

(1) *I have got the stem of a flowering plant. A friend who came to see me said I was letting its branches grow far too long. Giving her a pair of pruning shears, I said: "All right, you can cut them short if you think that best." She pruned one of the branches right down to the wood of the stem, and thereupon the plant was greatly revived. The branch bent itself with convulsive twitchings, swelled up like a penis which becomes erect, and turned a hideous red. From several openings in it something like blood spurted. Then a little black kitten crawled out of it, and mewed in all directions.*

378 THE INTERPRETATION OF DREAMS

(2) *My father, ill and miserable, was lying on a sofa. I went up to him and he asked me whether I had been for a swim. I said: "I don't care for the bathing here. The water is turbid and foul. In Dalmatia it was much nicer." Suddenly I noticed a big hole in the wall, and that there was a yellow hare in it. The hare was making ready to jump upon Father. Then, in a fright, I lifted up the counterpane and held it like the life-saving blanket used at a fire, so that the hare could not jump upon him. Close by was a company sitting at dinner.*

(3) *I had to cut up a piece of red cloth in order to make bandages. But when I got to a seam which was very strongly sewn, I couldn't make up my mind to divide it. My friend took the scissors out of my hand and she said: "I will cut through that for you. You'll never be able to do it."*

These three dreams were at first unintelligible, since I did not know the significance of "cutting" as far as this patient was concerned. Of course I was familiar with the folk-use of "divide" (German "trennen") for "coïre," but I should have not expected Frau Anna to know it. In the first dream there is a plain reference to the traumatic process. The twig bends itself with convulsive twitchings and becomes a penis. The black kitten stands for her uneasy conscience and for the suffering which is the outcome of her offence.

In the second dream she annuls the whole affair. Nothing has happened. The third dream discloses her resolve to cut the Gordian knot and make a full avowal to me.

Of course these dreams could not be interpreted until the avowal had been made.

In the third dream she recognizes the need for complete detachment from the father fantasy—and this has actually taken place.

Her suffering was a severe malady of conscience, which could only be cured by the purifying influence of an avowal and by overcoming infantilism.

Let us now turn to another case which presents the mysteries of dream interpretation in a very different light. It will show us the importance of an infantile trauma and of a later trauma.

Frau Erna X., twenty-six years old, frigid in sexual intercourse, a woman of talent and artistically gifted, is, however, lazy, untruthful, and frivolous. Seven years ago she "married beneath her," urged into the match by her family because the man—a farmer—was well-to-do. Also she was attracted by his virility. A fortnight before the wedding she tried to get out of it, but her mother overpersuaded her, insisting that she would be well provided for. The husband-to-be was a man of strong passions, and had told her that he would only be able to live with a woman of like disposition. On this ground she played the Bacchante at first, seemed "matta in letto," but actually she was cold, and grew colder. Her heart troubled her, and after an attack of angina she suffered from pericarditis. For this reason she got her husband to bring her to Vienna, where they could stay with her mother, and she could consult a heart specialist. It was during the second year of her marriage. The husband, who was himself paraphiliac, would have liked to possess her at least every twenty-four hours, but, over and above her frigidity, her heart trouble put restrictions on their intercourse. One night she saw the man come out of her mother's bedroom, and understood, shudderingly, why the mother had forced her into this unhappy marriage. The blow to her authority complex broke down, likewise, all her moral restraints. For practical purposes she became a prostitute, giving herself to men for money rather than for love. Her male friends had to buy her dresses and trinkets; and she demanded money, money, and yet more money,

380 THE INTERPRETATION OF DREAMS

from nearly all of them. In these liaisons she remained frigid, but continued to play the Bacchante, while declining steadily in health, suffering much from depression, and having to fight suicidal tendencies.

This is a mere epitome of her life history, which some day, perhaps, I shall publish in more detail.

The analysis went on swimmingly. A friend of hers had some time before given her several of Freud's and Stekel's books to read. Still, she did not look for much from the treatment. She would have been glad to get a divorce, for she knew that her husband still had intimate relations with her mother, and she regarded him with loathing as a rough customer. After a few sittings which brought little light, though she talked at great length about her innumerable and complicated amours and intimacies, she produced the following dream:

I am a little girl of four or five. It is a wonderfully fine summer day, and I am playing in a meadow. I pick up a little branch to lark about with it. Then it begins to move on its own. This alarms and horrifies me, so I let it drop. A violent attack of palpitation comes on. I dream that I have awakened, and I think: "Now you have suppressed something again. What a pity. You ought to have gone on dreaming, and then you might have solved the mystery."

Here we have the phenomenon of the "dream within a dream" which I carefully described and explained in Chapter XIX of *Die Sprache des Traumes*. Reality is converted into a dream, is reduced to fantasy.

The patient had several dreams that night, but forgot them all except the dream about the branch. She believes that this dream must relate to some actual happening. Once or twice a year such a memory wants to crop up; she thinks of something, then palpitation comes on, and the budding memory fades. Her association to the branch is the phallus. Today she feels it must bear upon some-

thing that happened to her in childhood. I ask her for further associations. She pours out a stream of words which only become explicable later : cowherd, pig, bridge, byre, mouse, house, window, rat. Another association : as a child she suffered from nose bleeding ; the family doctor plugged her nostrils and threatened to cut off her nose if she did not keep quiet ; she was terribly alarmed. (? Castration complex.) But the waking experience does not return to memory. In general she can recall nothing about her childhood. It is all veiled. Stop ; here is a dream of childhood which she can remember :

She is all-powerful, can do anything, can bewitch, can fly. She calls up the devil, or he appears without being summoned. Then a withered crone comes in and begins to throttle her. It is difficult to free herself, and she awakes with an attack of palpitation.

This is the typical anxiety dream of a child which has to struggle with evil thoughts. She is herself a witch, can practise witchcraft, her wishes are fulfilled. But evil takes vengeance, and she herself becomes the victim of a witch.

In a dream next night the child reappeared.

I am in a strange neighbourhood where there are lots of people whom I don't know, and yet I have the feeling that I am not there, but at home. Then I am a child of three. The picture grows indistinct, like a dissolving view, to become my mother-in-law, who is dying, and I have a sense of oppression. The room is full of a sweetish odour of decay. I ought to look at the dead woman, but I cannot, it is too horrible ; then I see the child ; then I myself am the child. Later it is not my mother-in-law that has died, but the child. All at once I see my dead mother-in-law ; the child, wearing eyeglasses, is hopping round her. Despite my mother-in-law's death, there is a big party in the house. My husband comes in, but I don't want to see him.

The strange neighborhood signifies the depths of her mind

382 THE INTERPRETATION OF DREAMS

which she cannot or will not see. What happened to her in childhood? Let the dead rest. There is an odor of decay, a smell of something putrid. She wears eyeglasses, being short-sighted. Her mother-in-law stands for her own mother. The patient does not want to see that her mother made her unhappy, nor does she want to see her husband. She is no longer a child, she no longer has a mother, but she has a rival.

Ten days later she complains that we are making no progress. Besides, she is constipated and feels wretched. She has a resistance to the analysis (which is to enlighten her), because she must pay fees for it. She is not used to having to pay for things. She has a formidable money complex. Whence does that come? Last night she had a dream, which she now produces:

I visit the market of my native town in order to buy cherries, but do not get any—only wild strawberries. First, when I ask a peasant the price, I consider them too dear. Then I go up to a peasant-woman whose face seems familiar. She has very black hair, and has a light-coloured handkerchief tied round her head. I ask her whether she was in service at our house. She doesn't know. I explain that I have been away from home, married, for seven years; but that she may have been in service under my mother. I buy some strawberries; there are a great many white ones among them, whiter than I have ever seen. We have dinner at home. I feel that there is someone missing, someone whom I eagerly expect; and I am afraid there will be nothing left for him to eat.

Associations to the strawberries: dunghill and father. She remembers that when she was a child one of her uncles gave her a white silk dress, white shoes, and white socks. In this dazzling attire she clambered up the dunghill in order to seesaw on a board which lay across the top. She made herself filthy, and consequently was whipped. (Screen memory.) The peasant-woman reminds her of a nurse who had to take care of her during the critical time when she was four or five years old.

A disagreeable experience is remembered as association to the strawberries. Just after she was married, a cousin of hers, a boy of fourteen, came to visit her. He begged and begged, until at last she let him have his will of her. While this was happening she had a strange buzzing in her head, and felt as if the same thing had happened before. She knew she was not a virgin when she married, but could not remember when and how she had lost her virginity (soiled her white dress). A lady doctor who treated her for leucorrhoea when she was eighteen (a year before marriage) told her she must have had connection with a man. She reported a long series of adventures, which had been characterized by much tension and great expectations, but had never resulted in an orgasm. They had all been disappointing. When she was eight she used to sleep in the same bed as the tutor's son. Did anything happen then? She thinks it must have happened twice.

Extract from the account of a longer dream she had four days later :

I watch a goods-van as it is being carelessly driven on to the pavement. A young girl, screaming with pain, says that the van has crushed her hand. A policeman comes up, so do the girl's parents, and she is (most unjustly) beaten for not having watched out. She cries bitterly, and I am greatly distressed. I go into the garden, and someone comes to meet me—a ghost, I think. His head is hanging, and his hat is tilted forward over his eyes. He has a big aquiline nose, and carries an earthenware pot into which something drips from his nose. I want to go into my house, but someone rolls a great bundle of dirty linen towards me, and my dress is badly torn. Being furious, I demand compensation. Wishing to show a lady the damage that has been done, I notice how frightfully my dress has been dirtied and torn. I want one of my friends to bear witness, so I call to her: "You saw what happened, didn't you? I shall report it, for it is a crime."

384 THE INTERPRETATION OF DREAMS

The goods-van symbolizes the experience with which the stranger who has an aquiline nose seems to have something to do. Soiling of the dress recurs, and so does a reference to defloration. (See the "dream within a dream" on p. 380.) The experience draws near to avowal. Will it soon rise into consciousness?

We have reached an awkward period in the analysis. She begins to brood upon her childhood; dreams of a child who will not see but always wishes to play at being "blind man." She likewise meditates much upon the problem why, when she was still a child, she used to think: "After I am married I shall have lots of friends besides my husband."

Ten days later. She has given herself to a cousin, although she knew she would have no voluptuous sensation. Now she has pangs of conscience, feeling that she has been besoiled. It is time, she says, to have done with this whoredom. She wants to remain faithful to her husband. Then come contradictory thoughts. "Why should I be faithful? Is there any meaning in it? But I wish my past could be undone, or that at least I could begin a new life." She complains of pains in the larynx, as if someone had been trying to throttle her. She wants to speak, but cannot find words. A "dumpling" has stuck in her throat, and she would like to get it out.

The next dream symbolizes her inward struggle:

I go to a party in a big country house, and am delighted because I have such a lovely dress of pink tulle. My cousin Charlotte was there too. I don't know how it happened, but they took away my pretty dress. Then I had to look on while Charlotte's dress was taken away. It was dyed black and cut short. I was very unhappy. Charlotte put on the damaged dress. I asked for my pretty pink gown, for I could not be happy without it. Two men threw Charlotte out of the window. She rushed back into the room, moribund, and in her black dress. I was reduced to despair. Now the owner of the house came up to me, presenting himself (it seemed) as the

king of the dead. Frantically I asked him what was going to happen to Charlotte. He said he would pardon her and help her. I managed to get back my pretty dress, but in the dream I did not know whether I really had it or only fancied so. Now Charlotte appeared, having been summoned by the house owner. It seemed to me that she was dead and could no longer speak, and that she only had a body in order to serve the house owner. He told her to preside at the tea table. Various dainties were served, but I would not touch any of them. In the dream I had the feeling that Charlotte and I were one and the same person; that I was partly a spectator, and partly experiencing it all myself.

This dream very effectively represents the depersonalization of the patient. "Cousin Charlotte" is her alter ego. Her pretty dress (her innocence and her joy in life) is dyed black and cut short. She will never be happy unless she conducts herself better and lives morally. Two traumata have unbalanced her. (Two men throw Cousin Charlotte out of window.) The house owner is her husband. Feeling has been killed in her, but her dead body must go on serving him. To all the men with whom she has intimate relations she must simulate the orgasm, being invariably a mere spectator, not really participating. The dainties do not exist for her.

She wants to recall something. Did it actually happen to her, or did she only fancy it?

The next dream runs as follows:

I am in the yard at our country place. There are a great many dogs. I call to them, and they all flock round me. A young bitch even offers me her paw. I also see here a child, a little girl of about four. I think Father and Mother also came later. Then suddenly I find myself at a big party given by some of my acquaintances in Vienna. On a large table, groaning under the weight of food, there are a great many sweet dishes. A woman among the guests eats

386 THE INTERPRETATION OF DREAMS

tartlet after tartlet. I am very much surprised that she can eat so many. A mother whom I know has also a plate of tartlets in her hand. At first I can't find a vacant seat, but then there is one beside the mother just mentioned, and there I sit down. On my other side is a young girl who is also devouring dainties ad lib. I don't know her, but it occurs to me that she must be the sister of my friend who is giving the party. This friend is not to be seen. All those who surround the table are of my own sex.

The patient is calmer today. It was a long time last night before she could get to sleep. She had a vision of the face of a blond young man who was wearing eyeglasses. When I asked if this unknown young man reminded her of anyone, she said: "Yes, the uncle in whose house I live."—"Any other association to this young man?"—"To cheat love."—That was all.

As a general association to the dream she said that the numerous dogs must be her men "friends," whom she could not shake off, and who might make trouble for her. She is not given a place at life's table. All the others eat sweets, her mother not excepted. When I suggest that the dogs may stand for her animal impulse, she says she wonders sometimes whether she may not have had some sort of sexual relations with a dog. Or perhaps she might have seen her father having sexual intercourse with a dog. At earlier sittings she has spoken of the possibility of having witnessed bestiality of this sort. Perhaps she had had relations with the dog her uncle had given to her father. Certainly she used to get sexually excited when dogs came in contact with her. Her associations and questions were becoming more and more fanciful, and I had to bring her back to realities. I reminded her that her uncle had given her a white dress, which she had soiled on the dunghill. A screen

memory! She spoke of having whimpered on that occasion. Then it suddenly struck her that the aquiline-nosed figure in yesterday's dream reminded her of an old man who was now being charitably entertained by her mother at the dairy farm. Earlier in the analysis she had thought about this same man. She had a vague feeling that he might have done something to her when she was a little child. She was about four when he was first engaged as a supplementary hand for the harvesting. During the war he came once wearing a uniform, on the hunt for deserters. When he returned to the farm six years ago, she did not recognize him, nor had she been able to remember anything about him, but now it all came back to her. The man was utterly down and out, and was housed in the byre, since there was no other place for him. Refer back to the earlier associations, the string of words on p. 381; byre; pig, cowherd, etc. Now she constantly fancies herself looking into a cowshed, and feels relieved since she began to talk of this man.

Four days later:

She dreamed that she was dabbling her hand in urine while she pressed her thighs strongly together. She had an orgasm such as she had never known before, with no pain attached, and it was not followed by any unpleasant feelings. (In general after coitus or attempts at auto-erotic gratification she suffered from depression and a sense of disgust—the morning-after-a-night-out feeling—what the Germans call “Katzenjammer” and for which the modern English term is a “hang-over.”) After awaking from this dream it was a long time before she could get to sleep. Now she began to talk again about the casual farm servant, but complained of severe headache, which made speech difficult. Then she fancied she was looking into

388 THE INTERPRETATION OF DREAMS

the byre, and saw the man, who was very drunk, copulating with a cow. Becoming frantically excited, she felt terribly anxious, and incontinently passed water. The man flung himself on her and possessed her. He threatened to cut out her tongue if she said anything about it. Yesterday evening she imagined she could actually hear these words spoken, and had a vision of his penis, which was still wet. The memory aroused nausea. Cold shudders ran over her, she trembled and was near to fainting, yet nevertheless she had a sense of being set free. She was sure that these were not mere fancies, but reminiscences of actual experiences.

Afterwards it occurred to her that the man had given her a krone, to induce her to hold her tongue. With this coin she bought herself some sweets (cf. the two dreams last recorded).

After this sitting she was extraordinarily relieved. She continued to come for a few days more. For the first time she had an orgasm in intercourse with her husband, indeed it was the first time she ever had an orgasm in normal intercourse. She was resolved to lead henceforward an orderly life, intended to have a heart-to-heart talk with her mother, and to induce her husband to leave the town.

This concludes the analysis. The analyst's intuition was superfluous, for it could have added nothing to what was spontaneously achieved by the patient in the way of reviving the repressed experiences. I strongly suspect that there was a second trauma, occasioned by the uncle who wore eyeglasses (as does the little girl in the second dream recorded on p. 381). She must have remembered this trauma and kept her own counsel about the matter. It was a family affair, about which privacy must be observed. Too much dirty linen, she thought, had already been washed in public. The third, and the worst, of

the traumata was the sexual intimacy between her husband and her mother.

I shall continue this series with a dream which gives a most convincing demonstration of the importance of active and intuitive dream interpretation. It came under my notice at a time when Fritz Wittels was my pupil. I was quick to recognize his talent when he was a member of the Freudian circle—which he soon had to quit owing to a dispute with Freud. I was sorry that he had to dissipate his energies by work in a sanatorium, and, meeting him by chance, I urged him to resume psychoanalytical work. For several months I analyzed him, and during the sittings we sometimes discussed the cases he had to treat in the sanatorium. I wanted to convince him of the value of the active method. Especially interesting was the case of which I shall here give a summarized report. (A detail account will be found in the essay *Ein kastrierter Bräutigam*, "Fortschritte der Sexualwissenschaft und Psychoanalyse," vol. I, 1924—Verlag Deuticke, Vienna.)

The case was that of Fräulein Gloria, aged twenty-six. Of good family, she was suffering from anxiety states and fits of depression, with suicidal inclinations from time to time. The neurologist who was consulted prescribed opium, medinal, and protracted baths. (Wittels comments: "The neurologist, being convinced that melancholia has no external cause, but arises spontaneously from within, did not try to account for its origin in Gloria.") For ten months the patient had been engaged to a friend of her brother's. At first she was radiantly happy, until she fell sick, lost weight, grew weak and pale, and was thought to be in a decline. Sent for change of air, she corresponded regularly with her affianced for a time. Then letters were interrupted for six weeks, until at length the man wrote the unwelcome news that he was not very well. The patient

reacted through becoming terribly alarmed by the belief that her lover must be seriously ill. She dated her anxiety, etc., from the time when this belief was established. "Her bipolar attitude towards her affianced was obvious, for one who is happy does not succumb to parathy." The patient now communicated a melancholy fact. Her husband-to-be had been castrated owing to an accident. She had first loved a man who was unworthy, and then, from compassion, had taken this poor fellow to her heart, though he repeatedly warned her to make no mistake, for he would be unable to survive a disappointment.

"Psychoanalysis," declares Wittels, "developed midway between the detestable irrationality of a conservative school and the crazy brain cobwebs of orthodoxy. By its materialist outlook, conservative psychiatry was withheld from recognizing that ideas can give rise to morbid symptoms. The orthodox Freudians, on the other hand, believe that they are warranted in maintaining the most preposterous nonsense, if only it has its roots in early childhood." Following my advice, Wittels made sure of establishing a vigorous transference, that would render him more certain to discover the complex.

I received daily reports of the progress of the treatment.

The patient's masturbation complex was laboriously discovered, though for my part I had recognized it by interpreting her dreams. She admitted it, and declared that at the age of ten she had been misled into masturbation by a peasant lad. The practice had been continued, though she had tried hard to overcome it. She had to pay for each masturbatory act by terrible headache, which came on because the specific masturbatory fantasy was repressed. After a lengthy and so far ineffective analysis, Wittels reported a dream which he thought must be important though he had been unable to interpret it:

(1) *I am wearing a red dress, which is divided right and left. My sister also has a red dress, but this one is not divided.*

(2) *A letter from my affianced, which contains verses. Then he is there in person. He says: "Your brother lacks energy. It concerns something which someone has to do."*

I will now let Wittels speak for himself:

"When I informed Dr. Stekel about these two dreams, he said: 'With regard to (1) it means that she has lost her virginity, and this makes her ill. Tell her so in plain terms. With regard to (2) the sentence, "Your brother lacks energy" must be interpreted by contraries. He has too much energy and has had sexual relations with her.'

"These two interpretations hit the nail on the head. The patient said it was obvious I knew 'all about it,' and she no longer hesitated to avow the terrible experience she had had at the age of ten. Her brother had then deflowered her. He was the fabled 'peasant lad.'

"No one but a practising psychoanalyst would have unhesitatingly believed this confession to be the truth, the whole truth, and nothing but the truth. The dramatic climax of an analysis (if it is ever reached) compensates the analyst for the labors of weeks and months. When I told her the second dream showed (by contraries) that her brother had deflowered her in childhood, there was a long pause. Then, in a toneless and broken voice, she admitted the fact. The analyst's own experience when such a climax is reached may be termed 'analytical surprise.' There could be no doubt that since the age of fifteen the patient had been oppressed by a terrible secret. Her father was a man of very strict views, and used to say that when a girl went about, it should always be with lowered eyes. She complied with his instructions, but behind that seemly forehead a dreadful memory lay hid. She remained true to her brother, and could not endure the thought of close relations with other

392 THE INTERPRETATION OF DREAMS

men—unless with a castrate. The case was momentous in my experience, for it was the first in which I used Stekel's active method. The patient departed on a journey, and I had no further communication with her, whether by word of mouth or by letter. When I had drawn an avowal from her, she wished to hide her tracks. However I have learned from a trustworthy source that Gloria is now in good health."

So far Wittels.

Well, my interpretation by which the patient was dumb-founded was not a random shot, but the outcome of convincing deductions. One of her earlier dreams had led me to believe that there must be a conflict between her and someone else. Here is the dream:

I received a letter from one of my lady friends. I opened it, but did not read it. There was a wide black edging round the envelope, and on it was embossed a pink rose—or rather a rosebud.

The contrast between a fully flowered rose and a rosebud is the contrast between a woman who has had sexual experience and a virgin. An unopened letter represents that (like a virgin) the letter is intact, whereas the leaving of the letter unread symbolizes ignorance. The wide black edging round the envelope signified her depression, which must somehow be concerned with her no longer being "intact."

Furthermore, her engagement to marry and the onset of her depression coincided with the engagement and the marriage of her beloved brother. A girl who became engaged to a friend of her brother's was probably in search of a brother-substitute. Also the sentence in the dream "it concerns something which someone has to do," necessarily has a bearing on the brother. (She wanted him to divorce his wife, so that she herself could go on sharing his life.) Before this an army officer had made

love to her, and her relatives wanted her to marry him, but she preferred the mutilated man who was her brother's friend. Obviously a castrate would be a more suitable husband than an entire man, since she dreaded the discovery that she was no longer a virgin. That would have been a ghastly scandal. Her conscience pricked her because she felt tied to her brother, and because in her masturbation fantasies she revived (and then instantly repressed) her sexual experience with him. This forcible repression of her incestuous fantasies was the cause of her attacks of headache.

Most uncanny is the way in which the patient's conscience perpetually pricks her because her longing for a repetition of the early experience is at war with all her moral and religious inhibitions. A harassing dream, which Wittels did not fully interpret, may be given here to illustrate the patient's internal struggle.

At my childhood's home. Springtime. I cull some large sprays of lilac, saying to myself: "These are for him who will cure me." I wrap up the sprays in a newspaper, which grows stiff, and changes into an Egyptian statue. Out of the head of this statue comes my father, saying that something hurts him. He points to a hole in his head. I see this hole plainly.

Wittels recognizes the transference from the brother to the healer, and remarks that the patient, by her devoted attention to her father when he was dying, hoped to compensate him for the wrong done by her misconduct.

Actually the dream is a regression into childhood, into the springtime of her life. Her early sin and her masturbation are symbolized by the culling of the sprays of lilac. How terrible would it have been had her father known what she did. She will never be able to forgive herself for having infringed his moral

canons. The newspaper is the converse of what is secret. She did not tell her father, but she told the analyst. This was a partial atonement. But why an Egyptian statue? Because in ancient Egypt the royal family practiced incest, a brother who was heir to the throne having to wed his sister. Remarkable is the cryptic reference to her headaches. The hole in her father's head is a displacement from below upwards. She is no longer a virgin, so she has an open passage leading into her pelvis. He only who made the wound can heal it. (The Parsifal motif.) The sprays have been turned into stone, an ineffaceable memory, a terrible reminder of her youthful experience. Within her goes on a conflict between the father (the representative of morality) and the brother (the representative of impulse). Life (the spray of lilac) turns to death (the statue). But the brother is not dead, he lives in her mind. For her he lives on. The offence has not been atoned, being reborn night after night in a dream. Her last dream before she left ran as follows:

My mother and my brother are calling me.

She returns to her family. The undoing of the incest complex is impossible when, as in this case, it is the outcome of an actual experience. Probably there was more than one incestuous act, and there may have been a long series of such acts. Because she neither would nor could admit the whole truth, she spoke of what had happened as no more than isolated experience of childhood.

However that may be, the case shows the importance of intuition. The analyst will often encounter cases in which he must helpfully intervene and facilitate an avowal which is not likely to be made voluntarily without such resistance.

I will now quote some experiences of my own to illustrate this fact.

During the Great War I was called to see a lady patient, whom I found in bed, unkempt, dirty, and half asleep. The mother told me that she had been analyzed for two and a half years by one of Freud's pupils, and had occasionally been taken to Freud in person. Now the analysis had been discontinued as she was not sufficiently well off to go on paying the fees. At this juncture the patient exclaimed:

"I am an anal erotic. I can't keep money, for it burns my fingers. My name is 'Popovici'—a name which is my fate and my misfortune."¹

I learned that she was under the influence of luminal, so I took my leave, promising to return in a few days if she abstained altogether from sedatives or narcotics. At my next visit I found a charming young woman of seductive appearance, clean in her person and lying in a clean bed. I asked for an account of her troubles. She complained of anxiety states, migraine, giddiness, insomnia, restlessness, depression, incapacity for any kind of work.

Though she had been analyzed for so long she had never developed a transference upon the analyst. She had, however, fallen in love with a surgeon who operated on her for appendicitis. All her affection had been concentrated on him. I am familiar with these cases. A woman who has been analyzed for two and a half years could not fail to undergo a transference. But if she did not wish to recognize its existence, if she repressed the transference upon the analyst (whether positive or negative) she must have created a subsidiary transference. This subsidiary transference must have a significance, and re-

¹ In German "nursery talk" *Popo* signifies the rump, the backside, the "bum."—TRANSLATOR.

396 THE INTERPRETATION OF DREAMS

quires interpretation. It signifies: it is not you who count, but a second person, someone else.

The patient began her treatment in a sceptical mood. My first order was that no more medicines were to be taken. She declared that she never dreamed. But this was merely the outcome of the abuse of hypnotics, which caused sleep of a morbid profundity. During the second week of abstinence from sedatives she produced several dreams, one of which was a key-dream.

I am in a cemetery and see a grave over which there is a splendid tombstone. A dark shadow rises out of the grave and makes a threatening gesture with the index finger. Finally he flings a handful of gold coins in my direction. Some of them hit my head, and hurt it very much. I awake with giddiness, palpitation, and severe migraine, which persists.

It was plain to me that the time had come for advancing towards her secret. Her associations told me nothing. Evading the issue, she had recourse to some verbiage which helped her out of the difficulty. Gold was dung; the upright tombstone was an erect phallus, the ghost was her father on whom she had a fixation, the anxiety was her dread of castration.

I interrupted the current of learned-by-heart associations to say: "A tombstone, like any other monument, is a lasting memory. It must be connected with some deceased person to whom you feel indebted. This dead person underlies your money complex. As regards him you have a strong sense of guilt."

After a brief silence, the patient told me a tragical story which had never been brought to light during the two and a half years of the previous analysis.¹

¹ Cf. S. Kroll, *Der Wille zur Krankheit* (The concealment of facts during psychoanalysis). "Zentralblatt für Psychotherapie," vol. V, 1932.

When she was twenty-one, a noted beauty, she began a liaison with the wealthiest young man in the neighborhood. Marriage had been rendered impossible by his mother's opposition. Her lover became tubercular, and was ordered south. She went with him. Meanwhile his mother died, and he inherited immense wealth, a fine house, and a magnificent library. He promised to marry her as soon as he was well again. But he grew steadily worse, and felt that the end was near. He said: "If you can give me your word of honor that you have always been true to me, I will make you my sole heir. But you must also swear to have my body taken home and buried there. On the tombstone you will have inscribed: 'Love is stronger than death.'" She took all the necessary oaths, but really she was perjuring herself, for she had betrayed him with a man who was his best, almost his only friend. She promised to comply with his wishes, and said she intended to give some of the money to charitable institutions. A few days later he died in her arms during an attack of haemoptysis.

This was in war-time. The cost of transporting the body would have been considerable, so she allowed herself to be persuaded by her mother, and deferred the fulfilment of her pledge until the war should be over. The deceased's relatives tried to get the will declared invalid, but failed. She was sole heir. But in very truth the money burned in her hands. She played ducks and drakes with house and library, and the analysis cost a large sum; then the estate was put under trusteeship, and the trustee refused to authorize further expenditure upon treatment. She fell sick because she had an uneasy conscience, and was unable to maintain her grip on money she had gained by forswearing herself. Really she was in love with the friend of the man whose mistress she became, and yielded only to the lure of the young man's wealth. During the long analysis the operator symbolized the friend, while the analyst (who was in truth a man of poor physique) symbolized the tubercular man to whom she had sold herself. In the transference she established a

398 THE INTERPRETATION OF DREAMS

parallel situation,¹ deceiving her analyst just as she had lied to her lover. But there was one great difference. She told the analyst of her love for the operative surgeon, and was not lying this time. She did not gain money, but paid—hoping thereby to atone for her guilt.

When she had fully acknowledged everything to me, I advised her to undertake the postponed bringing of her lover's body home, to erect over his tomb the promised monument (with the vestiges of the wealth she had inherited), and to go to confession as a good Catholic. She did these things, and the upshot was remarkable. Calm was restored, and she found a modest but enjoyable sphere of activity, devoting herself to others' comfort and gratification. She renounced love affairs.

If any example can confirm a belief in the value of intuitive dream interpretation, it is the foregoing. Let me repeat that I never make a point of dispensing with associations, and I should like to insist that in this very chapter I have described cases which show how useful associations may be. But the analyst must always make sure whether the associations keep within the orbit of the central idea, or are flying off at a tangent to escape the constraint of the analysis. Most parathies have formed round a mystery, and this mystery has a fermentative influence. We can find it in every dream, when we detect the dream's weak spot. We must also understand and forgive a patient who fails to confide the secret to us. He has a scotoma which enables him to avoid seeing the connections between his secret and his parathy. Often we hear him say: "I had no notion that this experience was connected with my illness." He does not want to know it, and pays for his fault

¹ Equivalent to what the stricter Freudians usually call "constellation"—an astronomical metaphor for the group of persons who chiefly influence a patient.—TRANSLATOR.

in suffering. With all due respect for his personality, and with the finesse derived from our own exceptional insight, and nevertheless with the utmost firmness, we must guide the knife and at the decisive moment cut down upon the festering focus. One who shrinks from doing this had better choose some other occupation than that of psychotherapist.

The question arises whether the patient whose case we have been considering needed an analysis in which all her infantile attitudes were discussed. Would not the discovery of the critical trauma have sufficed to show her the way back to health? Could not a doctor who, without being an analyst, was a competent psychologist have found the way to the heart of the matter? In this sense there have always been psychotherapists and dream interpreters. Nathaniel Hawthorne, the famous American novelist, was aware of it. In *The Scarlet Letter*, published in 1850, he wrote (Everyman edition, pp. 150 et seq.): "So Roger Chillingworth—the man of skill, the kind and friendly physician—strove to go deep into his patient's bosom, delving among his principles, prying into his recollections, and probing everything with a cautious touch, like a treasure seeker in a dark cavern."

The author continues:

"Few secrets can escape an investigator, who has opportunity and license to undertake such a quest, and still to follow it up. A man burdened with a secret should especially avoid the intimacy of his physician. If the latter possesses native sagacity, and a nameless something more—let us call it intuition; if he show no intrusive egotism, nor disagreeable prominent characteristics of his own; if he have the power, which must be born with him, to bring his mind into such affinity with his patient's, that this last shall unawares have spoken what he

imagines himself only to have thought; if such revelations be received without tumult, and acknowledged not so often by an uttered sympathy as by silence, an inarticulate breath, and here and there a word to indicate that all is understood; if to these qualifications of a confidant be joined the advantages afforded by his recognized character as a physician;—then, at some inevitable moment, will the soul of the sufferer be dissolved, and flow forth in a dark but transparent stream, bringing all its mysteries into the daylight.”

The capacity for the practice of psychotherapy could not be more admirably described, nor could the importance of the requisite imaginative insight and the need for intuition be more forcibly expressed.

May all who practice psychotherapy lay these words to heart. May they learn to regard the dream as the dark but transparent stream which brings into the daylight all the mysteries of the mind.

**ANALYSIS OF A CASE OF DYSPAREUNIA
IN THE LIGHT OF THE INTERPRETATION
OF A DREAM**

Chapter Thirteen

*

ANALYSIS OF A CASE OF DYSPAREUNIA IN THE LIGHT OF THE INTERPRE- TATION OF A DREAM¹

AMONG AN analyst's most grateful tasks is the cure of a sexual disturbance which interferes with the harmony of married life. No matter whether it be impotence in the husband or frigidity in the wife, happiness in the marriage depends upon the analyst's success.

The following case illustrates the importance of a successful dream analysis. What Freud said, remains true today: dream interpretation is the royal road into the unconscious. Though I myself do not believe in the unconscious in Freud's sense, and (in this respect only) agree with Bumke, still the assumption that there is an unconscious has proved a useful accessory hypothesis. To the patient it does not matter in the least whether he does not want to know something, or cannot know it.

¹ "Psychoanalytische Praxis," 1931.

404 THE INTERPRETATION OF DREAMS

In either case we are concerned with a scotoma, which has to be removed.

The following history is instructive in every respect, for it throws into relief the power of infantile impressions in relation to the sexual life, and also illustrates the advantages of my active method.

Gina H., thirty-four years of age, of asthenic type, lively, emotional, and of a cheerful disposition. Has been married for ten years, and is the mother of three healthy children. Her husband, a busy surgeon, brought her for treatment because she was completely frigid in sexual intercourse. At the very first sitting she told me that she did not really need treatment. She was not frigid except where her husband was concerned. For three years she had had a liaison with another man, and he could always produce the orgasm in her. The first time he kissed her she experienced strong sexual excitement such as she had never before known, and later, when she had coitus with him this excitement passed on into orgasm. She had thought of seeking divorce, but there were several obstacles. She did not want to forsake her children; her lover could not support her; and she clung to her husband as a friend and companion. She felt strongly that her husband was a finer character than her lover, whom we will speak of as Paul, for Paul was of a vacillating type which she by no means admired. She and Paul often quarrelled. He was inclined to disparage her, to set himself up as her superior; he declared that there was no such thing as spiritual affection, that women cared only for sensual enjoyment, and so on. Once she had boxed his ears, and she was really sick of the liaison. Certainly, as far as her lover was concerned, her only tie with him was physical.

Patient looks somewhat emaciated, suffers under the illicit relationship, and greatly respects her husband. My business is to sever her from her lover, to lead her back to her husband, and to rid her

of the inhibitions which have made a satisfactory union with the latter impracticable.

I explained as much to her. Her answer was that she only needed rest, that she could settle matters between herself and Paul without my aid, that she intended to turn her sojourn in Vienna to account in order to find distraction and repose and in order to forget Paul.

She refused to submit to the analysis.

But a few days later she came back to me in a penitent mood. For her husband's sake she was prepared to try the analysis, but she had little hope that any advantage would accrue.

It was under these unfavorable auspices that we began our work. The prognosis in such cases is bad, unless the analyst is able within a short time to establish a transference and to arouse the patient's interest in the analysis.

Such was the upshot in this case. The patient soon began to produce dreams, all of which showed that at bottom she was strongly religious, and that she was paying dearly for the liaison with Paul.

There was nothing very remarkable about her sexual history. She could tell me of only one sexual trauma. It happened when she was eight, and a sixteen-year-old boy lifted up her dress and felt her private parts, or tried to do so—she could not remember which. All she could definitely recall was the horror and loathing which the assault had aroused. She said she had never masturbated, that in girlhood she had experienced no sexual fantasies and had felt no sexual longings. She qualified as a professional bacteriologist and made acquaintance at a bacteriological laboratory with the man who became her husband. He and she went out together for walks and excursions, but he awakened no sexual interest. She allowed him to make love to her because he was congenial to her and would be able to give her an establishment. Their betrothal kiss (the first intimate contact) aroused no special sensations. This indifference continued on into marriage. The husband was fully potent, but

406 THE INTERPRETATION OF DREAMS

despite his best endeavors he could not induce an orgasm in the wife.

A dream threw light on the nature of her sexual disturbance. This dream fitted into the series of those she was dreaming night after night, was strongly tinged with affect, and was immediately recognizable as being of the type of dreams I call "key dreams," because they so plainly furnish the analyst with the key to the nature of the parathic disorder.

The dream ran as follows:

I am standing in the street with my sister. To right and to left are houses. In the right-hand house there stands at the window a fat and unpleasant-looking woman. She is holding a wine-glass whose foot has been broken off. As I turn leftward, she throws the glass out of the window. It strikes my upper lip, inflicting a deep wound which bleeds profusely. My sister screams, and says she will run for the doctor to take the splinters of glass out of my lip, for otherwise I shall be infected. Then I find myself standing at the top of a steep declivity, and let myself drop. I fly over a wood, and my hands whip against the leaves, but this does not hurt. I awake with violent palpitation, and it is a long time before I can get to sleep again.

Every dream that is dreamed during an analysis has a bearing on the analyst and gives us a picture of the analytical situation. In this dream, her sister plays the part of the second ego. The second ego has now become willing to be cured. A trauma is plainly disclosed (the wound of the upper lip). I am to cure this trauma, to remove the glass splinters and thus obviate the risk of infection.

The dream opens with the revelation of the most important fact. She is being riven in sunder (she and her sister), and

she stands between two houses—the houses symbolizing the two men between whom she is placed. She is at the parting of the ways (between two divergent outlooks on life). Shall she stay with her husband, or divorce him and marry her lover? The liaison cannot be allowed to go on as it is. Her husband is beginning to doubt her fidelity, though hitherto he has plainly believed in it, knowing her to be frigid, and thinking that therefore she could have no temptation to stray. (He was unaware that frigid women are especially likely to be unfaithful, because they are continually in quest of forbidden pleasure, and no less continually disappointed.)

The first antithesis between right and left introduces a familiar symbolism. Right leads to duty and morality; left, to sin and to forbidden fruit. From the left house comes the missile which wounds her when she turns to the left. We see that her liaison is felt to be a trauma. She has broken faith (the broken glass); she has shattered her old ideals; she has become a glass with nothing to stand upon. A glass without a foot tumbles down when you try to stand it on the table. In this sense she, too, is broken, and can find no firm equilibrium in a life devoid of a spiritual centre of gravity. This motif, like so many important motifs, is reiterated towards the close of the dream. She plunges into the depths (katagoric trend).

Every dream has a focus towards which all the rays of the trauma are directed. This focus is the broken wine glass. Her associations to the item are characteristic. She has similar wine glasses at home. Paul used to visit her when her husband was summoned to perform an operation elsewhere. Then they drank out of these glasses. Once he embraced her passionately close to the table, a wine glass tipped over and fell to the

408 THE INTERPRETATION OF DREAMS

ground, the stem broke and the foot came off—just like the wine glass flung at her in the dream.¹

Gina is not superstitious, but when this happened she had an uncanny feeling that mischief would follow. The glass table-service was a costly one, a rich man had given it to her husband as a wedding present; the broken glass was irreplaceable. She had destroyed something that belonged to her husband.

The fat, disagreeable-looking woman who flung the wine glass into her face was herself, in her alter ego as a creature of impulse. Let me recount her associations to this woman. She thought of a neighbor, the butcher's wife. The woman often serves her when she goes to buy meat, and is most friendly. Gina can't endure fat women. They smell, she thinks, of sweat and rancid oil.

The butcher's wife has a special significance in the dream. When the patient is angry with Paul, she says to him: "Why don't you sleep with the butcher's wife? She is much better suited to you than I am."

Why does she sustain a wound on the upper lip? Because it was Paul's kiss that did the mischief. She had let men kiss her often enough before, but not one of these kisses had aroused any powerful sensations. Now Paul's kiss had the effect of an electric shock—as if it was something for which she had long been waiting. (This requires, and shall receive, further explanation.) When he tried to kiss her, she turned her head away, to the left. Then he kissed her ear, which in her was an

¹ For the superstitious, to break a glass betokens misfortune. That is why among many peoples it is customary at a wedding to break glasses or to throw crockery on the floor. They are an offering to the powers of mischief, begging them not to disturb the marriage. Voluntarily a sacrifice is made of what later might be demanded.

erogenic zone. Now she turned to face him; her defences breaking down, she surrendered to his kiss, and it aroused a quasi-orgiastic sensation.

The laceration of the upper lip is to be regarded as "a displacement from below upwards." In her vagina she feels splinters—reminiscences of sexual pleasure. The dream is addressed to the analyst. It says: "If you can teach me to forget the lustful kisses and all the other pleasurable sensations of coitus, including the overwhelmingly powerful orgasm, then I shall be freed from the infection."

We find in this dream the depiction of a trauma. This woman's spiritual conflict is plainly indicated. The liaison itself is her trauma. Thus the actual conflict is disclosed. But every dream has three outlooks. It concerns present, past, and future. The prospective trend, the wish for healing, for the removal of the germs of infection, is here very plainly discernible.

But we are still faced by a problem. Why was the husband unable to awaken his wife's sexual impulses? Was she, as he supposed, fundamentally asexual; or was repression at work? Had she suffered from some earlier mental trauma? Why was it the fat, disagreeable-looking woman who flung the glass in her face?

To this question the patient could give no answer. Her associations were exhausted, and we should have got no further had not the active method of interpretation made advance possible.

I must now record an item in the clinical history which has hitherto been left unmentioned. Among the patient's numerous dreams was one which switched my thoughts about her on to a new track:

410 THE INTERPRETATION OF DREAMS

I have to say a text from the Bible. I see the text before me upon the wall. I try to read the letters, and they run into one another before my eyes.

This broaches the important theme of religion. The patient's husband is a freethinker, and she regards herself as an atheist. Paul is extremely pious, and so their liaison has involved him in a grave religious conflict. They have often discussed their contrasted outlooks, and each has tried to convert the other, but in vain.

In childhood the patient passed through a religious phase. The parish priest of the place where she was brought up had played a notable part in her life. He christened her, and she was the first infant he baptized. He prepared her for confirmation. At his wish, her marriage took place in his parish.

I enquired: "What text did you receive at your confirmation?"

She promptly answered: "He that overcometh, the same shall be clothed in white raiment."

This text discloses an ascetic tendency which may perhaps explain her frigidity. But why was she not frigid with Paul? Why with him more than another were her impulses unruly, and not to be "overcome"?

I asked her about the parish priest, and it transpired that he had played an important part in her life story. He frequented her parents' house, where she used to sit on his knees, playing with his buttons and his curls. He instructed her for confirmation, and regarded her as his little friend, told her about his own troubles and those of his parishioners, initiating her into the laborious life of a cleric who takes his position seriously.

He was her ideal, and she looked up to him as a saint.

Then, at about the time of her confirmation, something hap-

pened which neither she nor anyone else in the parish could understand. The parson married his cook-housekeeper, a common woman, quite uncultured.

This seemed to my patient unforgivable. Her ideal was shattered and flung into the dust. How could a highly educated man bring himself to marry a cook?

Were all men utterly materialistic? Could any and every man be fettered by a woman just because she was a good cook and a stimulating bedfellow? The upshot of this incident was that she became antagonistic to men in general. The parson's marrying beneath him was the great trauma of her puberal period.¹

She says she cannot remember that her veneration for the parish priest ever had a sexual tinge. I do not doubt, however, that she was in love with him and looked forward to becoming his wife.

Anyhow, we had now discovered the decisive trauma of the puberal period. Returning to the dream analysis, I asked the patient:

"What did she look like, the parson's wife?"

"Just like the butcher's wife. Mis-shapenly fat, with thick calves, and a disagreeable expression. The woman at the window in my dream may have been she."

The woman at the window, then, was a "condensed figure"—the parson's wife and the butcher's wife rolled into one.

¹ I have been delighted to find that Kretschmer, in a paper entitled *Die typischen psychogenen Komplexe als Wirkung juveniler Entwicklungshemmungen* ("Z. f. Neur.," vol. 127, nos. 4 and 5), comes to conclusions identical with those to which I have been led by the present and similar cases. Rejecting the castration complex, and believing the Oedipus complex to be of very little importance, he writes: "To the puberal conflict must be assigned decisive importance in the causation of certain groups of neuroses that subsequently arise."

412 THE INTERPRETATION OF DREAMS

This confirmed my supposition that the woman at the window had been the source of the trauma, of the "spiritual infection" from whose effects the patient still suffers.

But we have to account for the last portion of the dream, when she was flying over a wood and her hands were whipping against the leaves.

I perceive that here there must be some sort of identification between Paul and the clergyman. Both are pious, and they probably have other traits in common.

I ask: "What attracted you so much to Paul? You have told me that you were fascinated by him the instant you set eyes on him."

"His hair; his thick, tufty hair. It was like a forest."

"And the parson?"

"You bring me to it! He had the same lovely forest on the top of his head."

Her favorite caress was to stroke Paul's hair. She had been wont to caress the parson in the same way.

Now she volunteered a remarkable disclosure:

"Do you know how I have always greeted Paul? 'Good morning, Your Reverence.' He used to ask me why I gave him this title, but I could not explain. I understand now."

The frigidity had become explicable. This clergyman had been the one great love of her life. His marriage set her against love and against all men. Her sexual impulses were repressed, but must find vent if possible. Paul was a parson imago.

If the treatment is to have a decisive remedial influence, her husband must be given some instruction in the *ars amandi*—an art in which Paul is his superior. The struggle between the sexes contributes its quota to the trouble. The antagonisms must be mitigated. In unhappy marriages both parties, as a rule, need treatment, or at any rate information.

The publication of this dream may be useful because of the light it throws upon the technique of dream interpretation. It shows how valuable may be the associations. The butcher's wife, and the scene with Paul when the wine glass was broken, are important in this respect.

But we learn, also, how apt patients are to withhold the most significant data. The retrospective bearing of the dream was only elucidated by my questioning. It was through my active intervention that we happened upon the clergyman, and I was then able to convince my patient of the overwhelming importance of her religious complex.

This example further shows us the power of "an uneasy conscience," and how setting the conscience at rest may bring deliverance.

Despite frequent sexual gratification, Gina lost weight during the liaison. When she was brought to consult me she looked elderly and withered, and complained of sleeplessness, headache, and loss of appetite. During the analysis she rapidly put on flesh, improving from day to day, looking rejuvenated, so that she became blooming, fresh, and bright. Her breaking away from Paul was facilitated by his childish and cowardly behavior.

An important question arises in conclusion. Was Gina aware of her love for the clergyman? When questioned about the point, she bluntly denied, to begin with, that there was any sexual element in her feeling for him; but in the course of the analysis it grew plain to her that he had been her first, and perhaps her only love. She had even tried to identify her husband with the priest, greeting him now and again with the words: "Good morning, Your Reverence." He was annoyed, and said coldly: "Why do you use that absurd title? Surely

414 THE INTERPRETATION OF DREAMS

there's nothing parsonic about me?" Rejecting the identification, he had to bear the consequences.

What seems to us childish sport, may have a profound significance. Trifling allusions, turns of phrase, can reveal the depths of the mind. If we could always interpret the cryptic speech of such apparent puerilities, we should avoid mistakes which, once made, are irremediable.

DREAMS OF A HOMOSEXUAL MAN

Chapter Fourteen

*

DREAMS OF A HOMOSEXUAL MAN

THIS CHAPTER CONTAINS the dreams of a homosexual whom I was able to cure by analysis. The clinical history has already appeared in "Nervenarzt" (2. no. 6, 1929). I reproduce it here to help in the understanding of the dreams.

The patient is a Croat, aged thirty-five, a powerfully built man of athletic type. The family history does not disclose any morbid taint, and he has no stigmata of degeneration. Is a homosexual, and would like to be cured of this trend. During the last seven years has had frequent homosexual relations with various men. Since childhood appears to have had his desires directed exclusively towards persons of his own sex. When he was fifteen was seduced by a male cousin older than himself, and since then homosexual liaisons have been common. When he was twenty made his first attempt at heterosexual intercourse with a puella publica. Normal potency, orgasm very slight. There ensued a heterosexual phase, which he describes as "a heroic effort" to save himself from homosexuality. For a year had connection only with women—prostitutes

418 THE INTERPRETATION OF DREAMS

and semi-prostitutes. Then he relapsed into homosexuality. Now and again, however, he sleeps with a girl, to convince himself that he is still potent. When he was twenty-eight he tried to cohabit with a woman who had just been possessed by a friend in his presence, and for the first time proved impotent. Since then has failed in all attempts to have intercourse with women (autosuggestion of impotence) and has relapsed into exclusively homosexual relations.

In the course of the analysis it came to light that the patient has an album in which he pastes pictures constructed as follows. He gets cuttings or photos of pretty women that show only the back, and attaches to each a man's head. From this I inferred that the men represent a woman whose face he does not want to see. When I told him this, he admitted that in youth he had masturbation fantasies of girls or women whose heads had been cut off. This was not only the outcome of his sadistic attitude towards women, but was also a protective measure against the sight of the particular face. During the treatment he informed me that he had a sister in Vienna, but never went to see her. She might ask him why he had come to Vienna, and that would be awkward. I recognized that this must be a pseudo-motivation, for one of his troubles is that he suffers from anxiety-states, and he could easily adduce this as the reason for coming to me for treatment. There would be no occasion for him to tell his sister anything about the homosexuality. He said, however, that his sister's influence might interfere with the treatment.

Towards the close of the analysis, the following incident came up for thorough discussion. During the age of puberty, when he was not yet fifteen, he suffered from uncontrollable sexual desire. One afternoon being alone in the house with his sister, he got into bed with her. took all sorts of liberties, and wanted to have connection, but the affair came to nothing for the thirteen-year-old girl complained that the attempt to penetrate was too painful.

After this experience he was terribly remorseful, regarding himself as a loathsome sinner, so he prayed fervently to the Blessed Virgin to be freed from impure thoughts. Having thus prayed, he felt redeemed and purified. He told his sister that they had committed a fearful sin, and it must never be repeated. She must swear not to allow such a thing again. She took the oath.

But the very next day he made an assault on a younger sister, aged six. He tried to penetrate, but she screamed so loudly that, fearing discovery, he fled.

Now he was terrified lest the little girl should tell their parents about it. Also, in a mood of intense self-reproach, he went to church, and, before an image of the Blessed Virgin, made a vow never again to touch a woman.

Soon he became aware that he had a strong fixation upon the elder sister. The figures of his fantasies, whether men, or women transformed into men, all stood for this sister. During the treatment he talked quite openly about these fantasies. Now he knew what he had to contend with, and he succeeded in overcoming the fixation.

The treatment lasted three months. A little while after its close he became engaged to a girl, a student. Against my advice, to test his potency he tried to have connection with her before marriage—and failed. He wrote me a despairing letter. I explained to him that because he was fundamentally moral and pious he would only be able to be potent in marriage, but that then things would be all right. This prophecy was fulfilled.

A year later he sent me a supplementary report. His wife was expecting, he was happy in his married life, and had quite got over the homosexual tendency, finding complete satisfaction in heterosexual intercourse.

Now I will attempt a retrospective reconstruction, trying to show how the trauma with the sister (which only came to light

420 THE INTERPRETATION OF DREAMS

towards the close of the analysis), found expression in the patient's dreams. The first dream was typical.

1. *When I was out walking, I saw a one-horse carriage, with no driver. The horse wanted to run away. I rushed up and seized the reins, which were made fast to the carriage behind, in order to bring the horse to a standstill. But the reins stretched, and in the end the horse shook them off. Then, to my horror, I noticed that the horse was making for me in order to bite me. I fled into a house which had three entrances. I locked the middle door. On one side was a weak window reaching down to the ground; on the other, the entrance was boarded up, except for a narrow strip, which I covered with a board. When the horse saw that he couldn't get in here, he made for the other side. I hastened there with my board, and the horse went back to the entrance which had been boarded up. As I betook myself there, I noticed that the boards had gone, so that it was impossible for me to bar the entry. I went away through the middle door, the horse after me. Then I came to a saw-pit which was entered by way of an incline. I jumped in and slammed the door, but noticed that this was made of jute. The horse was just behind me, tore through the jute, stuck his head in, and tried to bite me. To prevent this, I thrust my hand sideways into his mouth to grasp his tongue, for then the horse would not be able to bite. But the tongue was very short, pointed, and sharp. When I got hold of it at length from behind, to my horror it gave way, as if eaten by mould, and hung only by a thread. In my dread lest the tongue should give way, and lest the horse, made yet more furious by pain, should bite me, I pushed with all my might at his shoulder, intending to shove him down the incline, and managed to.*

Dream production during the analysis is promptly inaugurated by an anxiety dream—a highly dramatic dream which displays the dreamer in conflict with his impulses. The carriage with no driver is his tumultuous impulsive life, which he cannot guide or control.

The horse represents his ruling passion, his love for his sister. He cannot bridle this love, for the reins slip from his hand. (A reminiscence of the traumatic experience.) The horse is dangerous, and it is his own self from whom he flees. He takes refuge in homosexuality. The house has three entrances—three possibilities of being overpowered. He has two sisters, and the male cousin who seduced him into homosexual practices also plays a part. These three persons are the three openings.¹ He must try to block, now one entrance, now another, with inefficient boards (inhibitions). None of the hindrances he interposes is strong enough to bridle his passion. (Supplementary elucidation: it was really a mill—the mills of God.) The thin door of jute is easily torn through by the horse's head. (? Defloration of the sister.) He thrusts his hand into the horse's mouth and grips the beast's tongue. (As concerns the analysis: he will not speak. As concerns his oath: he cannot keep it.) Will his sister disclose what has happened? Or is the matter quite out of date, and have his sisters ceased to think of it? In the end he masters the impulse. (He once seized his sister by the shoulders and flung her on the bed.) The entrance he has boarded up:² heterosexuality. He rushes to the other window (to homosexuality), he makes for the "other side." No matter where he goes, the horse (the incestuous wish) pursues him. That is why he does not want to visit his sister. At the close of the dream, he overcomes the sister complex, and this can be regarded as a wish fulfilment. The horse's tongue is also a phallic symbol. The inhibition of heterosexuality is depicted as a sort of psychic castration. (During the period of puberal development, he sometimes entertained the idea of having himself castrated, as a penance.)

The next dream shows a variation of the same theme.

¹ The three entrances also represent the three currents of sexuality: man, woman, and child; i.e. trisexuality.

² "The world that has been boarded up"—his scotoma.

422 THE INTERPRETATION OF DREAMS

2. *I have climbed to the top of a hill where a hermit lives. It was a lovely place, and extremely fertile, so I besought the hermit to let me live there. He agreed, saying, however, that earthquakes were common. Other persons followed me and built houses there. Suddenly the hermit came, and said: "We must make a bolt for it; there's going to be an earthquake." I packed a few things on which I set store into a bundle and took them with me. All that the hermit took was two small planks. Then stones began to fly about, and the hermit shielded himself with his boards. The stones showered on to my head, but, to my great astonishment, I was not wounded. However, I could not feel the earthquake. As I looked round I saw, nevertheless, that all the houses had collapsed, some of the inhabitants being buried under the ruins, while others had escaped.*

He wanted to become a monk, a hermit, to atone for his sins. But his religion is not an adequate protection against his impulses, for there are earthquakes. Still, other persons have been saved by their religion. (The vow in the church.) Again he has to run away. The lovely place represents his fantasies and his youth. He takes with him a few things on which he sets store; but the hermit takes with him nothing more than two small planks. (A reiterated motif in his dreams: the boards signify a coffin, and are related to his suicidal impulse.) He shields himself with the boards against the stones, as in the former dream he tried to protect himself against the horse. There is a cleavage into two egos: the homosexual self cannot be wounded by the stones (women); but they are dangerous to the second self. Everything old-established has been shaken down, his experiences have been laid in ruins. The relationship to the analysis is manifest: the patient flees from it, he dreads the earthquake, the "analytical shock."

The ascetic tendency of the previous dream, the desire for castration, is again displayed. Plain also, once more, is the religious motif. "Though the mills of God grind slowly, yet they grind exceeding small." Here we have an allusion to Sodom and Gomorrah,

to the destruction of the Cities of the Plain. He takes with him some precious memories, having wrapped them in a bundle (concealment of his experiences), whereas the hermit is content with a couple of small planks.¹ We also have an allusion here to the punishment of sinners by stoning, in the Old Testament.

The earthquake indicates his dread lest the subterranean forces, the repressed impulses, may disturb his dearly bought spiritual repose. The impression he produces is one of apathy rather than of tranquillity. He complains of strangulation of affect. The dream shows that he is afraid of an explosion of affect. He lets the old collapse, but it is not destroyed. It lives on in him, and he shuns women lest he should be reminded of his experience with the sister. But the wish to possess her is not extinct, though he has done his utmost to stifle it. Nothing but death will free him from it.

The patient often has suicidal impulses, which are especially conspicuous in the next dream.

3. *I was a French officer in Italy. It was my turn to go on patrol duty in the mountains, where the snow lay thick. I found it disagreeable that we had to go after dark. When we got back, my sleeping quarters were occupied, and I lodged a complaint. Then I had to make my report in a castle somewhere on a hill. I was afraid of taking this road, for I knew that a soldier was ambushed in the wood in order to shoot me. I determined to be beforehand with him, so I sent for two guns. They brought me double-barrelled fowling pieces. When loading I noticed that many of the cartridges were too large or were pressed out of shape, so that the loading was a slow process. Meanwhile the soldier came back and threatened me.—Now the scene changed as follows. The day before, two privates had been court-martialled and shot. This morning the bodies were to be buried, and a chaplain presented himself to preach a*

¹ The two planks, and the frequent repetition of the number two, are an allusion to the two sisters. A board or plank is the infantile breast of a young girl, without a swelling bosom.

424 THE INTERPRETATION OF DREAMS

sermon. I thought it had been done to frighten the others. I awakened with an intense feeling of anxiety, which lasted a long while.

The dream imagery is colored by reminiscences of the war, in which he served as an officer. The patrol duty by night is his expedition into his sister's bed. (Snow, linen, purity.) The report he has to give (confession) is coupled with a death proviso. Notwithstanding his piety, he never confessed the incident (a mortal sin). His sleeping quarters are occupied (his sister has married). Death designs against his brother-in-law (jealousy). Disproportion between his genital organs and those of his sister (the cartridges are too large). He has sentenced himself to death.

He feels that it is incumbent on him to tell me the whole truth—ought to report to me the wrong he committed. But he withholds his report. His sense of guilt is renewed from day to day, for in his fantasies he is continually possessing his sister again. He supplies her feminine body with a masculine head, to facilitate self-deception. He is in flight from the fact that he is not concerned with the past, but with the present. Imparting the truth would signify the death of the fantasy. ("I was afraid of taking this road.")

The religious motif turns up again in the person of the chaplain. The patient admits having made a wrongful use of religion to prevent himself from repeating the incestuous act—by creating a scare. The private who threatens him is his second self. He would rather die than make renewed advances to his sister. (In dreams, obsessions are frequently represented as soldiers.)

The analysis of this dream brought up a few details of his early life and of his war experiences, but he did not yet mention his sister.

4. *Before school we were to have gone to church, but the master called us too late. I said that in that case we could not go to church today. I got up and wanted to put on one of three pairs of socks I*

had bought the day before and had put in my box. But the socks were not there. Turning to my mother, I asked her to give me back the socks, and was very angry when she did not do so. I said to her: "What right have you to take away any of my things?" Again I asked her to give them back. When she did not do so, I seized a great china bowl in both hands and dashed it on the floor with all my might, crying that I would smash all the china and then kill myself. Still, while saying so, I thought that I wouldn't do it. Then my mother said to the others that she could not give me back my socks.

He knows that he will not kill himself. His mother ought to give him back the lost sexual objects. (Mother and two sisters.) But the mother here is of even more importance as the representative of the Blessed Virgin, the Mother of God, to whom he swore an oath. He would like to be absolved from this oath. The broken china bowl is his broken heterosexuality, and perhaps the defloration of his sister.

My studies of homosexuality have convinced me that all homosexuals are sadistically inclined. In the dreams of the patient whose case we are now considering, this sadism finds conspicuous expression.

5a. *I was out walking. and had with me, on a lead, a fine white poodle. A black dog came up and began a fight with my poodle. I looked on, awaiting the upshot with much interest, for my poodle was the stronger animal. Then a second black dog turned up, and came to the help of the first one, so that my poodle was outmatched. I still looked on, and only when I saw that my poodle was being torn to bits did I rush in, and seize the two black dogs by the throat, one in each hand, and strangle the pair of them. Then I examined my poodle, and saw that he was only a trifle weakened, so that we could continue our walk.*

5b. *As a private I was sent with a friend to carry a report to the supreme command. On the way we encountered an enemy soldier,*

whom we shot, and flung his body into the little stream which ran beside the road. Then the road divided, so that the upper, better road went on in a curve, while the lower road was narrower and covered with loose stones, but shorter. On the upper road I wanted to throw my friend's hat into the water, but he would not let me. When I urged him, however, and promised to let him have my carbine in exchange for his hat, he gave way. Then we took the lower road, where we saw an island covered with loose stones, and we lay down there. I snuggled up to my friend, put one hand on his hip, and stroked his legs with the other, so that I gently touched his extremities. Thereupon he told me that I ought not to do it. Now we noticed on the upper road a group of soldiers who had some women with them. They, too, were on the way to the supreme command, but were bringing a false report. They did not see us. My friend stood up, took my carbine, and went on, in order to reach the supreme command before the group of soldiers. I pulled the rug over my head, that I might not be seen. Later, a child came up to me. I stood up and saw a group of children who were playing at being musketeers. For a lark, I pointed an old pistol at them. The kids were not in the least frightened. Then I wanted to stick my two pistols—one of which was an old one made of stone but finely mounted in silver, while the other was a modern weapon discharging eight shots—into my belt, but for the time I had to desist. It was very annoying that my friend's carbine had no sling, and I looked about for one. Then, not far away, I caught sight of a few very large old-fashioned muskets, each of which had a broad strap attached to the butt below. I decided to cut off these straps, and join them into one sling for my carbine. The road along the river was disagreeable, for after a time I could see the dead body of the soldier we had flung into the stream. But I made up my mind not to look at it. I had to return to our command and make a report—in my friend's name, for he intended to report in my name, so that we might both be rewarded.

The inward struggle between the religious tendency (the white poodle) and the satanic tendency (the black dog—allusions to the "poodle" in Goethe's *Faust*—the devil) is dramatically represented. The patient has preserved his innocence. The "island" is his sister complex, which is cut off from consciousness. Once more we have the report motif (supreme command, mother, parents, confessor, God, the analyst). Just as he strangles the black dog, so, now, does he slay his antisocial ego, and he flings it into the river. The scenes with the sisters are re-experienced and imparted as the fight between the big dog and the little one. Conscience is appeased; the little dog is uninjured.

Objectifying his conflict, he watches the inward struggle. Like Hercules he stands at the parting of the ways between good and evil, between the white dog and the black one, between the better, higher road (the anagogic trend) and the worse, lower road (the katagogic trend). The theme for the exchange (young fellows for the sister, homosexuality for heterosexuality) appears in various motifs. He swops the hat for the carbine, the old strap for the new; and he exchanges with his friend the duty of reporting.

He is on the point of giving a false report, one which corresponds to the anagogic tendency (high above). Nevertheless he already reveals the traumatic scene. Just as in the third dream the cartridges were too large for the barrel, so here the disproportion between his penis and the narrow infantile vagina of his little sister is alluded to several times. He wants to stick the two pistols into his belt, but the belt is too tight and he has to lengthen it. The child appears on the stage; and very plain is the scene with the sister and his subsequent remorse. ("He told me that I ought not to do it.") But he still shrinks from admitting the truth. He has killed the soldier, and makes up his mind not to look at the dead body. (The parapathic scotoma, plainly expressed as an unwillingness to recognize facts.)

The friend is his second self. There follows a second scene, which

428 THE INTERPRETATION OF DREAMS

is a replica of the scene with the sister. His sister and his conscience both tell him that he "ought not to do it." Now he is to make his report—but he sees some soldiers (himself) who will convey a false report. (He deceives me during the analysis.) He pulls up the rug over his head, that he may not be seen. (An "ostrich policy"—he wishes to hide from me.) There is the scene with his sister, represented as a lark with the children who are not in the least frightened when he points the pistol at them. (This is his false report.) Once more, after overcoming the resistance, he sticks two pistols in his belt. (He had indecently assaulted both his sisters.) The device of changing the pictures (of putting a man's head on a woman's body—and conversely) is symbolized by the old straps which are made into a sling for a new carbine.

He does not wish to see the past (the dead soldier). In the end he will have to give his report, in the end the truth will have to be divulged. But as yet he has told me nothing about the sexual games of childhood.

In the next dream (6a), the horse motif appears once more. He has to choose between two horses, and selects the one which has not yet been ridden (sister impulse). Depiction of the internal struggle, of the scene with the sister. He proposes to mount the horse once more, and to punish it. (He has not overcome the sister complex. The soldier who grooms the horse is his brother-in-law, and was the first to "mount" it.)

The second dream of the same night (6b) introduces the regression to the family. The younger brother appears on the stage (homosexual object, and an occasion for jealousy).

6a. *I was in the army and had to go out riding. In the stable there were two horses, a black and a brown, both very fine beasts. Thinking that the black had already been ridden, I chose the brown. I saddled it with a saddle which was really nothing but the cushion of a pack saddle, and had no stirrups. But I thought that I should manage all right, being a good horseman. At first everything went*

well, until, going up a hill to reach the riding ground, I slipped back so that I was sitting on the crupper, and could not get forward again. Then I noticed that the horse was vicious, and would be sure to kick me if I slipped off over the rump. To avoid this, I pulled hard on the reins so that I could nearly grip the horse's head. Then I dismounted and sprang forward so quickly that the beast had no time to kick me. To punish the horse for being vicious, I went to fetch the stirrups, intending to use the whip and take a long gallop. Then I noticed that my mount had not been properly groomed, and I gave the soldier whose business it was to do the grooming a dressing-down. He said he'd been at work on the beast for a long time. It was repugnant to me to ride a horse on which someone had been at work for a long time, and I asked him: "Have you already been out with the horse?" He answered that he'd been out with it yesterday.

6b. *I was at home in a long room. Father had given my brother something. I was vexed that he had not given it to me, reproached my father, and went away in a huff.*

Again and again we get this dread that the horse will bite him or kick him, and his anxiety about managing the horse. (The horse represents woman, of whom he is afraid and whom he cannot master. (Impotence complex.) He wants an inexperienced woman, a horse that has not been "worked on.") We notice a number of recurrent dream motifs: the horse, deceitfulness (a false report, a vicious horse), contrast of colors (in 5a, white dog and black one, in 6b, black horse and brown), the reins. Mental fraud is betokened by the cushion instead of a proper saddle (here is also a reference to the sister's bed), and by the mention that the horse has already been worked upon and ridden (he is afraid of his brother-in-law discovering that his sister is not an intact virgin).

Anger against the mother who will not give him the socks recurs here as anger against the father who has given the brother some-

430 THE INTERPRETATION OF DREAMS

thing withheld from himself. (The brother, who now makes his first appearance, is married.)

In the next dream the brother plays the leading role.

7a. *I have bought a landed estate and have gone thither with my brother who is at odds with his wife's parents. There was a house built of flimsy materials, so we were building a second house. As soon as this was finished, we noticed that it had been very badly built. There was a hole in the concrete flooring, and another hole in the back wall, so that the cold could get in everywhere. My brother's parents-in-law came to visit us, and were most friendly. When they had gone, my brother said: "On the whole I think we won't use the new house. I shall move into the old one. You must have noticed how friendly my mother-in-law was." Thereupon I visited the old house on the estate, and found that it had three rooms with wooden floors and a kitchen without a wooden floor; but it would do well enough.*

Then some crates full of goods arrived. I made the children unpack them and sort the contents. A handsome young man came to inspect. I wanted to make a good impression on him. He said my trousers were a good fit, but why didn't I have them longer? He also said the main thing was that my legs were well-shaped. Thereupon we sat down, but he lay down behind me and snuggled up to me, turning my head towards his in order to kiss me. With one hand I was clasping his legs and with the other his neck, and found the sensation very agreeable, but did not wish to go any farther. I had the impression that if I let him proceed to extremities right away, he would not care for me any more. So I said I had to go to the office, and wanted to stand up. At this moment Father was coming in, and, not wishing to produce the impression that I was running away from him, I stayed on. I whispered to the young man that someone was coming, but he did not understand. When my father was quite close, I stood up and wanted to leave. But when I looked at the young man I saw, to my amazement, that he had taken

off his trousers. He had also removed his drawers, which were trimmed with broad lace edging, and was wearing only a pair of under-shorts, which were dirty. Then I wanted to turn up my shirt sleeves, which were in my way, but as I did so I tore the button-holes. For that reason I decided to put on a silk shirt, lest the young man should see me in a bad shirt. Then I noticed that the children were playing with the railway and the trucks, though I had forbidden them to do so. I put the trucks back in the box and went with the children to the store-room. There I found that the things had been satisfactorily unpacked and sorted, but badly arranged. I made up my mind to see to this myself.

One of the boys had hidden meanwhile among the empty crates. I wanted to hunt him out, but he had got behind some other boxes. I pushed one box after another aside, but the youngster had hidden himself so well that I could not find him, and I could not help laughing. When the last box had been pushed aside, I saw that the nipper was lying down on the top of the shelf. I ordered him to come down, and when he would not budge, threatened to call his parents. Then he came down, and I boxed his ears soundly.

7b. After a long furlough I got back to business and found everything in disorder. In one of the cellars I found the warehouse man, who had been cleaning up a bit. I scolded him because everything was at sixes and sevens, and he said that he himself and the other members of the staff had done no work while I was away, and were only just turning to. The office porter was asleep in a sort of cage, but I sternly ordered him to get up at once and lend a hand.

When I went out into the yard, I realised that there was a cavalry stable there. A woman had come with a foal and brought it to us. I wanted to send her away, but our foreman, who is no fool, proposed that we should keep the foal and put it in the stall of a little black mare who would suckle it. I agreed. Our men went to the station to pack a van with goods. Now there were left in the yard two pcasants who had brought a big chestnut mare, and were in

432 THE INTERPRETATION OF DREAMS

search of the foal. I knew that this mare was the foal's dam, but I told them to see for themselves whether the foal was there. They looked, but could not see the foal. Not until they were about to leave did one of them point to the foal and say he thought that must be theirs. I said we would try, and had the foal brought out. The two mares began by nuzzling one another, and the foal was turning away when the chestnut mare seized it by the throat with her teeth, so that I was afraid she would strangle it. Then I went up and with one hand gripped the mare's nostrils and with the other, while calling for help, I banged her on the muzzle. When she let go I saw that the foal was all right, and that the pair of them had only been kissing one another for a time. I told the peasants they could have the foal. Then I went to the station and told our workmen that, after all, we had done wrong to take the foal. I wanted to heap up straw so that the foal could be packed in a van, but I saw that the straw was tied together in mats. As I was putting the mats into the van it occurred to me that the foal did no need any straw, since it would not be taken away in a van, but would run after its dam.

The brother is married. At the opening of this dream (first section) he has left his wife and intends to share our patient's life. (Thus the patient's old dominant aim is realized in a wish fulfillment dream.) Heterosexuality is the first house, homosexuality the second. It is badly built, this second house, and the return to heterosexuality is foreshadowed. The handsome young man is a condensation of brother, cousin, and sister. With the brother he went no further than caresses (this is plainly indicated in the dream). The dread lest the father (God the Father!) may notice something, recurs. The young man has drawers trimmed with broad lace edging (has been transformed into the sister). The patient has deflowered her (turning up his sleeves and tearing the buttonholes). But he knows that in the analysis the "things" have been, if not "badly unpacked," at any rate "badly arranged." Once more there is a game of hide-and-seek, which he plays as a little

nipper (trousers too short—infantilism). He threatens the youngster (himself) with the parents, and boxes the ears of this little boy (who also represents Cupid, god of love). Dreadful untidiness prevails in his mind. His penis (the office porter) has been put to sleep in a cage. He is back in the army, under military discipline, this representing the compulsion imposed by his illness. A foal (a child) is brought to him. He identifies himself with a chestnut mare; the foal symbolizes his sister. In this scene his fundamental hatred for woman who is his rival, his sadistic attitude towards women in general (over-compensation for his sense of inferiority), secure expression, for he bites the foal's larynx. (A reminiscence of the Haarmann case. Haarmann was a sadist who killed twenty lads by biting their throats, and sometimes sold their flesh.) But he goes farther. He would like to strangle the foal. Now comes a variation of the first dream. He grips the mare by the nostrils and bangs her on the muzzle (sadism against women). No, he repudiates sadism. He did not wish to murder his sister as an object of lust; he only wanted to kiss her. The foal will run after the mare, his sister will come to him spontaneously. He has tied up the straw (the old memories) into mats. The details elude him.

In the next dream infantile regression is carried a stage farther :

8. *I was at home with a lot of children. We were playing. Then we had to get dinner ready. From the other room, whose door was shut, my aunt called that each of us was to cut himself a slice of bread. I answered that we had dumplings. When my aunt rejoined that this would be short commons, I counted the dumplings, which were cut in halves, and found that each of us would get about two halves, which seemed to me plenty. Then I wondered whether it might not be better to cut the dumplings into little pieces, toast them, and serve them with eggs on them. Later I found myself back in the army, preparing the food and serving out the portions. Later still I was a civilian again, a sick man, who consulted many doctors. Not one of them would undertake to treat me.*

434 THE INTERPRETATION OF DREAMS

The food envy of childhood is plainly manifested. As a child he used to pretend he was a cannibal when he ate dumplings. He wanted to cut up his sisters and his brother and devour them.

The cleavage in his mind is depicted by the splitting of the dumplings into halves. The resistance to the analysis is transferred to the doctors who, in the dream, refuse to treat him.

With this dumpling dream the first series comes to an end, and new images from the past unexpectedly crop up.

9a. *I saw a man who wanted to enter his flat, but the front-door was locked. Looking through the keyhole, he saw a man with his wife. In a fury, he banged on the door and demanded that it should be instantly opened. The door was promptly opened, and his wife stood before him, smiling. He wanted to fling himself upon the man, who was wearing a white overall. Then he saw it was a doctor, that his wife was in bed, and had given birth to twins. The only one of the children that was visible was of an outsize. The woman who had opened the door was not his wife, after all, but the monthly nurse.*

9b. *I attended a wedding. The bride was very pretty, but the bridegroom was a clodhopper to whom the girl's parents were marrying her off against her will. I felt that she had taken to me, and I was very much concerned that her parents were forcing her into this unwelcome marriage. I said as much before the wedding guests, while I advised the girl, who was in tears in her bedroom, to say "No" before the altar. The parents and the guests were very angry with me, and I wondered whether I should not do well to ask the girl in marriage in my own account. I felt sure that the parents would agree, for I was a better match, and the girl would be glad to have me.*

In childhood his jealousy knew no limits. He suspected every doctor who came to examine his mother of being her lover. In this dream the birth of his sister and his fury thereat are vividly de-

scribed. He could not bear being deceived by his wife, if he had one, and he would strangle her. (Dread of woman: dread of jealousy and of his own sadism.)

As in Dream no. 7 the family romance appears (two mares — two mothers—disparagement of the mother), so here his sister's marriage is slighted. She does not love her husband, and has been forced into marriage. He is not her brother; he may and will marry her. The heterosexual impulse comes as a rescue fantasy.

In both dreams, jealousy is the dominant principle. There is no allusion yet to the sexual games with the sister—unless, perhaps, in Dream 8, where he is playing among the children. Among the games of childhood was a doctor-and-patient game, in which our patient was the doctor, and thus he had a chance of examining his sisters and handling their private parts. In Dream 8 none of the doctors will treat him (annulment of the above-mentioned games).

10. *I was in a village where the miller had bought machinery for his sawmill. The machines were of a modern type, and I watched them being set up. When I, too, had built a new house, I wanted to have the timber cut into planks at the sawmill, and went into the forest to fetch the tree trunks. The road was bad. Often the sleighs had to be dragged up a steep slope, and often to the top of a mountain. Several times the horses had to step over felled tree trunks, so that I thought they would never be able to manage it without falling down. But, to my delight, the horses were successful in spite of all the difficulties. (I know there was a team of two horses, but my attention was concentrated on one of them.)*

When we reached a good road, my partner was waiting for me with a pair of horses, and he asked me whether my horses were good. "Yes," I answered, "they are splendid." But I did not want to have them harnessed to his carriage. However, when I had harnessed the smaller of my team (it was the leader, to which I had paid little attention before), the second set out at a gallop, and

436 THE INTERPRETATION OF DREAMS

placed itself beside the first. I wanted to bridle it and put on a halter, but one of my partner's horses came up, and mine lashed out with its heels. My partner's horse drew back, but appeared next moment in the ditch. My horse kicked it violently with the hind legs, so that I was afraid it would be seriously injured. Meanwhile I was trying to slip the headstall over the head of my restive horse, and in the end I succeeded. I held the horse by the head, so that it could not go on kicking. After I had looked at my partner's horse I saw, to my delight, that it was not seriously injured.

C

Here we have the diminishing (disparaging) motif of the dreams. He cuts up the wood, just as he had cut up the dumplings. (Sadistic attitude and functional symbol.) He minimizes his guilt; during the analysis he speaks only of fractions of the sister complex, and no progress is made. (A rugged route, full of obstacles—like his own path through life.)

The two horses are his two sisters. The motifs are duplicated. The horses pull very well. (Their attraction for him is undiminished. He knows that his sister, in intercourse with her husband, is frigid, and that she long resisted defloration.) We have in this dream a new variation of the familiar horse motif, which has grown almost monotonous. (How is the sexual impulse to be controlled, and how is woman to be mastered?)

The fact that the horse is not seriously injured is another repetition. No harm was done to the poodle in Dream 5a. (The mare in Dream 7b does not bite into the foal's windpipe, but is only kissing it.) The patient did not inflict any grave injury on his sister. He himself, in the struggle for spiritual purity, has not sustained any lasting hurt.

In the next dream he approaches the topic of the sisters.

11a. *I, my sister, and a man had a dispute with an apache. Then I went to sleep, but the man and my sister settled matters with the apache. He was sitting in a tree, while my sister and the man were*

standing on the ground down below. The man had a magazine pistol, the apache an old-fashioned revolver, and they exchanged shots. Then they arrived at an understanding. The apache was to come down from the tree, but first he sent a bullet through the man's hat to show what a good marksman he was. He laughed to see how startled the man was. The man lost his temper, fired at the apache, and missed. The apache returned the fire, and hit. My sister shouted to me for help, but the apache prevented her shouting again. I was afraid of the apache. I should have liked to approach with my own pistol, inconspicuously; but could not make up my mind for the venture. However, I hoped that the man had only been wounded and not killed.

11b. *I was called in as a doctor to a sick man. I saw that there was nothing really wrong with him, except that he was old, infirm, and weak, because he could not afford to buy the strengthening foods he needed. I gave him all the money I had on me, but I was annoyed because I had only fifteen shillings in paper money and a little small change, which was not enough to help him much.*

In the first dream he is the apache, and intends to murder his brother-in-law. In the second dream he makes the brother-in-law into an infirm, poverty-stricken, impotent man. (He himself can shoot better.) He would like to buy his sister from this man, but hasn't enough money. The number 15 has a relation to the age of puberty, when he became a freethinker. (The experience with the sister.) What is the bearing on the analysis? He is the doctor and I am the patient. The figure is a reference to the very moderate fee he is paying for the analysis. The man who shoots is the analyst.

His heterosexuality is characterized by the second dream. The impoverished sick man is his penis. He has lost heterosexual potency because he has never found a suitable love object. He would be potent if he could only return to the love object he had at puberty (15). The revolver symbolizes a man who can have

438 THE INTERPRETATION OF DREAMS

connection several time in brief succession. The brother-in-law is made impotent. The hat is a common phallic symbol.—But he still evades an avowal of the experience with the sister, keeping to present-day actualities and shunning discussion of the sister complex.

Again we have the familiar motif. The man is not dead, only wounded. His heterosexuality is not extinct.

The next dream marks an advance:

12. *After dinner I went on sitting at table with some friends, and we talked about marriage. One of them said: "Do you know the eccentric who lives alone in the old house?" This house, he said, had six to eight corners, and a flat roof, holes instead of doors and windows, and was in utter disrepair. The eccentric was a doctor, but still studying, and always told his acquaintances that he would get married as soon as he had passed his examinations. In three months, at most, he would be able to marry.*

When he had finished his studies, during the first few days after his return he fell in love with a gypsy woman who was very beautiful, but kept on running away from him. Once he came out and saw that a lot of gypsies were advancing towards him dancing and singing, and dancing in front of them all was the girl he was in love with; but again he could not catch her. From the opposite direction a number of peasants arrived to look on. The doctor wounded the gypsy woman. As punishment he was sentenced to go about for a year without any trousers, wearing drawers only. Since then he has been living alone in the old house.

The patient is the eccentric, the homosexual, the misanthrope, the hermit (Dream 2). His parents often ask him when he is going to get married. The gypsy woman is his sister (who will not let herself be caught). As a boy he played the doctor-and-patient game with her. He was the doctor and examined her. His homosexuality is a punishment for having fallen in love with his sister.

He lives in the old house, that is to say in the past. The drawers motif turns up again. In ordinary life a man's drawers are not seen. They represent the patient's subconscious sexual attitude. He has tried his own case and inflicted the punishment.

Already he is entertaining thoughts of visiting his sister, but cannot screw his courage to the sticking-point.

13. *Three ships are sailing up a big river. The first ship goes aground, and when it proves impossible to float her her freight is landed on the flat, sandy shore. The other ships could not make any headway because the river here was too shallow, but could only get a little way back. I was watching from a hilltop on the bank, and saw that the captains had decided to beach them at top speed. Since a great storm was raging and the shore was rocky, this seemed to me an error of judgment. In fact, both vessels were smashed upon the rocks. All the crew were then in the waves, but few of them could be rescued because the waves were so high. The freight that was landed consisted for the most part of hardware (knives, forks, scissors, pincers, and the like). Since I was afraid it might begin to rain, or the waters might rise and spoil the tools, I looked for a place where they could be safely stored. Meanwhile I had them sorted. I found a lovely cave with a fine sandy floor, and wanted to have the things brought in there; but a man came up and insisted that first they must be properly sorted. Since there was little room for the sorting on the shore, he selected for the purpose a sandy islet a little way from the bank. I pointed out that at high tide this eyot might be submerged, so that it would be better to remove the salvage at once into my lovely cave. But he would not heed my advice. When my forebodings were justified, I said to him: "Look what a state the things have got into, and what a long job it will be to clean them."*

His thought of visiting his sister has had a marked effect. His love for her is on the increase (rising tide). He wants to repress

440 THE INTERPRETATION OF DREAMS

once more, and to hide his complex. But a man (the analyst) insists that the salvage must be properly sorted. Now he feels himself besoiled. The freight consists of hardware—imperishable memories. The stagnation in the analysis is symbolized by transferring these goods to a sandbank. His shattered hopes are represented by the two other ships, which cannot sail back (into the past). The three ships are himself and his two sisters. He again depicts himself as a dispassionate observer and saviour. The captain is his dominant impulse.

The resistance to the analysis is becoming intensified. He begins to despair of success, and would like to break off the treatment. (Flight from avowal. Sense of guilt.)

14. *I was in a beleaguered city with a friend, who had a very pretty wife, and one of the enemy officers was in love with her. My friend, who was just back from scouting duty in which he had penetrated the besiegers' lines, told me that the enemy leader (the man who was in love with his wife) had been seen within the walls. "How do you think he got in?" asked my friend. "In the very same way as that in which you got into their lines," I answered. When my friend said he would go and look for him in the streets, I made up my mind to go to my friend's flat, for it seemed to me likely that the enemy officer would visit my friend's wife and might do her a mischief. The day before, a cellar, which was deep (like a well), had fallen in. In the cellar were edibles, and a horse had fallen in and killed itself. In passing I noticed that one of the beams had got fixed across, and that because of this the cellar could not be filled up. I was concerned as to whether the place would not stink. Then, with a stake, I levered the end of the beam free, so that the whole place tumbled in. But since on the top there was nothing but straw, I thought that this would be of little use, and that, after all, the cellar would raise a stink. When I reached my friend's house, I clambered up the front to the second storey, where his flat was, and heard his wife crying. I suppose that the enemy leader must be*

with her, and pictured him tearing off her clothes to rape and then strangle her. I wanted to make my way in through an adjoining room, but there, too, the window was closed. However, a servant was there, an ex-workman of ours who had cheated us and then absconded. I told him to open to me, but he would not do so, and went out of the room instead. I was just going to smash the glass when the window opened. Now I wanted to creep into the other room, stealthily, so that the enemy leader should not catch sight of me prematurely. But when I opened the door, my friend's wife was alone. She was crying because she was anxious about her husband.

This interesting dream opens a new series. The thought of visiting his sister has had a most stimulating effect upon the patient, and has mobilized a number of new fantasies. Remarkable is the fact that, with the aid of tendencies to annulment, he is on the verge of an avowal. At the close of many dreams the affair with the sister is annulled. He has not begun to commit a crime, the soldier has not been killed, the poodle has not been seriously injured, the sister has not been raped by the enemy officer. But the truth seeks an outlet. The power of the secret creates a mental ferment. Vain is his endeavor to submerge the memory in the "cellar" of the unconscious. He may let the horse crash into the cellar, he may lever away all the trends of recollection (the beam), but the "stink" will still rise out of the cellar and betray him. What he did to his sister is disclosed in objective images. The enemy officer wants to rape her, he himself wants to break the glass and get through the window (defloration); but he has no need to use force, the beloved woman herself opens the window. For a long time he entertained the fancy that his brother-in-law was brutal and had had to take violent possession of his sister, or that his brother-in-law was impotent and that he himself must go to the rescue of the beloved object. We know that the patient's impotence (after the first failure, he made numerous unsuccessful attempts at heterosexual intercourse) is a self-protective device to escape

442 THE INTERPRETATION OF DREAMS

the danger of his sadistic inclinations towards lust-murder—for at bottom he is afraid he might strangle the woman. Now he faces reality. His sister loves her husband, seems happy and content. Already he contemplates visiting the younger sister, who lives not far from Vienna.

Also he is thinking of marriage. Again he has heterosexual desires. He would like to make another trial with a prostitute—but this I have forbidden.

The next dream gives expression to this new attitude.

15. *I married, but the first day after the wedding the girl went back to her parents. After waiting a week, I married another girl. When a second week had elapsed, I met my first wife. I asked her why she left me. She answered she was afraid I was ill. However, she would come back. But since I had hoped she would tell me she could not live with me, her declaration was a disagreeable surprise, for I wanted to go on living with my present wife. I told her, therefore, that I had already married again. This made her very angry, and she said I had no right to, since she and I had not been divorced, and she would have me prosecuted for bigamy. It occurred to me that I had really been very stupid to tell her what I did, and begged her to drop the thought of the bigamy prosecution. I knew I should be punished.*

His wish that the marriages of his two sisters should be annulled secures expression in this dream as a personal experience. We see plainly that he is a bigamist in mind, and would like to live with both the sisters. Two wives and one husband—this is his leading fancy. He turns everything upside down. He was impotent because he wished to possess a woman whom his friend had just possessed. (Two men and one woman.) This explains the return of the "triangle" motif in so many of the dreams. He recognizes that he has a fixation upon the sister. Now he knows, also, that when he tried to cohabit with prostitutes he was seeking his sister. He even

admits having had a fantasy—a kind of hope—that he would find his sister in a brothel.¹

A fierce struggle between the homosexual and the heterosexual trend now began. This struggle finds expression in the next dream.

16. *In the street I met a girl I had known since I was a child. She told me that things were going well with her, that men were giving her money and fine clothes. She asked me to come home with her, and I agreed after some hesitation. She took me into a big room, divided up into cubicles, each with a divan. There was also a manageress who took the money, but for the moment she was not visible. The girl went out to undress, and I closed the door—which was only a curtain. I was not much excited. I went into the other cubicles, and in one of them a girl was sitting. A young man was kneeling in front of her and kissing her thigh. This sight excited me very much, far more (I thought) than the naked girl had done just before. Then I was with a few homosexual men, but I had no dealings with them. This was in a place where they sold men's underclothing and hosiery. We talked about homosexuality, and they wanted to toy with me. I insisted that the serving man, a very severe-looking fellow who stood by the door, must go away first. But he did not go. I made no more than a semblance of resistance, being really most excited, but at the same time very anxious. (At this point I wanted to stop the dream, and opened my eyes several times, but could not tear myself away, for the situation was too pleasurable.)*

Then I went into the front shop, where they asked me what I wanted to buy. I didn't want anything, but felt I must make a purchase, so I asked for some handkerchiefs. I was glad to find that they hadn't any of the kind I had asked for. I left the shop, and awoke.

¹ See Bakker, *Zur Psychologie des Dirnenkomplexes*, "Fortschritte der Psychoanalyse und Sexualwissenschaft," vol. II, J. F. Deuticke, Vienna and Leipzig.

444 THE INTERPRETATION OF DREAMS

When I had quickly written the foregoing account of the dream, I tried to recall more accurately the situation in the shop, for I could not remember how I had got into the shop from the back premises. Immediately I made this attempt, intense anxiety came on, so that it seemed to me better to give the matter up.

The girl whom he had known since childhood is his sister. In the brothel he sees a young man kissing a girl's thigh. This is an out-crop of the memory of the trauma. He makes a futile attempt to break off the dream.

On awaking, he has a severe paroxysm of anxiety. He did not know how he had got from the back-premises (homosexuality) into the front shop (heterosexuality).

The intense anxiety is easily explained. It is dread of himself, dread lest the lying edifice of homosexuality may collapse, and lest his passion for his sister (who here appears as a prostitute, her marriage being annulled) may overmaster him. The jute curtain of Dream no. 1 reappears as the door of the cubicle, which is no more than a curtain. The severe-looking man who stands on watch close to the door, in other dreams the father, now represents the analyst. (The doctor might at length learn the truth.) The patient's intention to visit a prostitute is announced in the dream. He could go into the front shop, but he knows that he will do nothing there, and might as well go away, for all he wants is to find his sister.

Will he soon make the avowal for which I am waiting? He is still stubbornly silent, though he has become fully conscious of his fixation upon the sister. His reluctance to avow is plainly disclosed in the next dream.

17. *With two friends I was upon a journey to India, and we wanted to visit an interesting place. On the way thither, we passed my eldest brother's house, and I went in for a short time. I would not accept my brother's invitation that I should stay the night. My friends had, for the time being, withdrawn into a long, narrow cave*

in the sand. When I came back to them, we decided to spend the night there, since it was now too late to continue our journey. Because my brother was to pass that way, we hid ourselves, thrusting hands and feet into opposite sides of the cavern, so that the floor was left unoccupied. One of my friends was small, the other was rather larger, and I was the biggest of the three. My friends were in the dark at the back of the cave, whereas I was nearer the entrance. It seemed to me that I ought to have been at the back of the cave and the other two towards the outer part. Since my feet had slipped down a little on the sandy wall, I was sure that my brother would detect us—as he did. He asked why we were playing the fool, when we ought to have put up at his place. Early next morning we built a raft, and continued our voyage on that.

Again the tendency to hide. Plain, also, is the rivalry among the three brothers. He is alarmed lest the elder brother may find out what games he has been up to with the younger. The intra-uterine fantasy is likewise obvious. He wishes he had been born as the first, the oldest, and the biggest. Rebirth and return to embryonic life.

18. *I was in the army, and they gave me fatigue duty. Since I didn't like this, I made up my mind to hide. First I lay down in some long grass, but, being afraid that the guard might see me as it went by, I removed into a cornfield. In the middle of this cornfield was a heap of straw, on which I sat down. I decided to spend the night there. Next day I wanted to hide in an underground cave, known only to myself. But soon after dawn I met my sometime servant, who told me he knew a better hiding-place in the storehouse, where it was light and airy. I took the hint, for I thought we should be more comfortable the two of us together. We got into the storehouse by pushing aside one of the boards. The place was spacious and empty, which did not please me, for there seemed no chance of finding a corner to hide in. At one time in part of the*

446 THE INTERPRETATION OF DREAMS

storehouse there had been big barrels, but these had been removed. As we crawled in, we noticed a peep-hole leading into the interior. The servant got out through a second hole. This hole was so small that I couldn't get through it quick enough, and was observed. Then we made at a run for the Danube and wanted to swim across, because on the farther bank I could see a subterranean cave where no one would be able to find us. Besides, I knew that our pursuers would never jump into the cold water. Not far from the shore I reached a shallow place, and saw, only two paces away, a policeman, who aimed his revolver at me. But I fired my revolver at his hand, and hit him so that he let his pistol drop. On the bank stood another policeman who commanded me to come out or he would fire. Not wishing to wound him, I fired a shot at his revolver, and put it out of action. Not far from this place the river was very deep, and I dived. On the bottom of the river I installed some tubes which had concealed openings on the bank, so that I could breathe through them. The mouth-apertures were so constructed that the water could not get into them. Then it occurred to me that, since it was now winter, my breath, as it emerged, might attract attention. I decided that I would seize the first opportunity of concealing the shore orifices in hollow trees.

What a lot of trouble our dreamer takes to hide himself. He is terribly alarmed of my seeing through him and extorting an avowal. He dives into the unconscious, wants to forget, seeks to evade me at any cost, and shoots my weapons (i.e. the policeman's weapons) out of my hand. He feels the circles closing round him. He seeks escape into a world of fancy, into a novel, which is presented to us in the next dream in a peculiar setting.

19. *A prince fell in love with an actress, who was very beautiful, but heartless. He married her against the will of his parents, who therefore deprived him of his share in the Civil List. He believed that the greatness of his love would enable him to get along upon very modest means. If when travelling he bought a box of*

sweets, these would be of a cheap variety, whereas formerly he had always got the most expensive. Since the weather was cold, he gave his wife a pair of rubber boots.

A well-known author wrote to her saying she had better pull herself together, and not think lightly of the inexpensive presents her husband gave her, or he would begin to doubt her affection. When reading this letter she burst out laughing. This piqued the prince, for he could not see anything laughable in the letter. Indeed, he agreed with the author, to whom he was thankful for having drawn his wife's attention to the matter. He was afraid she did not love him enough to adapt herself to life in reduced circumstances. Then he noticed the boots lying in a corner of the compartment, and stood them up. At the same time he drew the curtain across the window (the curtain had been held aside by one of the boots) so that his wife might not notice that he had stood them up.

Occasion of the dream: he had bought a box of sweets to take to his sister as a present. The dream depicts the sister as heartless, and himself as a prince disinherited by his parents. When he thought of this proposed visit, he had erections (the boots, standing up), and was afraid to visit her.

In the dream the conflict had been objectified and modified. He pictures himself married to the sister, who is exacting, and does not love him. There is an unmistakable reference to successful defloration (the curtain is pushed aside, the boots are up-ended). Again there is something which is to escape notice.

The awakened love for the sister leads to a relapse into homosexuality.

20. *I have moved into a new flat. Early in the morning my neighbour came and got into my bed, but wrong way about, with his head where my feet were. I didn't notice this, and only felt his legs somewhere near my hips, but couldn't make out precisely what*

448 THE INTERPRETATION OF DREAMS

they were. Later he tried to cuddle up to me. I refused to let him; and when he was pressing, I got out of bed. Then three more men came in, and asked why I wouldn't let him do what he wanted. I said that I could only feel as a woman. Subsequently I dreamed that I had woken up and found all the four young men sitting across my bed, so that really I was lying across their thighs. One of the young men was very handsome, and he kissed me. I noticed that this was the one who had got into my bed early in the morning. I thought that I might just as well have let him do what he wanted. It would have done me no harm and would have given him pleasure. Now I wanted to toy with him, but he looked at the clock and said it was time for him to go to the office.

He has moved into a new flat, i.e. he is beginning a new attitude towards women. He rejects homosexual advances, but he knows that he is somewhat inverted. Only as a woman can he give himself to a man; only, that is to say, when he identifies himself with the sister. He dreams that he has awakened from a dream—there is a dream within a dream. He cancels his homosexual phase, which was nothing but a dream. He also cancels his experience with the sister, devaluing reality into a dream. Perhaps he never really had that early traumatic experience, which may have been no more than a dream? The four men are his three brothers and the cousin. It is too late now. He is reminded of the call of duty, thinks of his office and of work.

Once more he hides the experience with the sister and the wishes for a repetition of it; they are masked in the homosexual scenes. He would prefer to continue this game of hide-and-seek, and to refuse the knowledge which the analysis offers.

This tendency is very conspicuous in the next dream.

21. *I was back in the army, and they believed me to be dead. In actual fact I was alive and invisible. One of my brothers was there too, and I told him it was his fault that I had become invisible. Then I went into the room to see how my acquaintances*

would react to my coming. It became clear to me that my eyes were visible. I was also wearing an extremely tattered pair of trousers, so part of the seat often fell down behind, exposing my bottom. The soldiers approached, to give me a hiding. I took refuge in the cellar, where I sat in a corner with my eyes closed; but I was afraid that the soldiers would discover me by touch. When all of them had come into the cellar, I tried to escape up the stairs; but they noticed me. At this moment my chum came down the stairs where I was hiding. I begged him not to give me away. In accordance with my wish he told the soldiers I had already gone out up the staircase. Then I wanted to get away to another town to which our battery was to march next day, but I did not know the road. However, I met another acquaintance, and begged him to tell me the way. I said that next day I should have become visible once more and should join up with the battery. My friend told me the way, and I wondered whether it would not be a good thing to jump on the back of a horse which stood saddled close by, and ride there. (Both the men who showed me the way were acquaintances with whom I had had sexual relations.)

His heterosexuality is only dead in seeming. It lives on, but he pretends that it is defunct. He makes himself invisible, cannot be seen. Only the eyes, the portals of his sinful thoughts, will betray him. He must tread a new road. The meaning of the other details is fairly obvious.

22. *Foul-smelling smoke is rising from an old cellar. I try to extinguish the fire, and I burn my hands. My eyes are blinded by a pillar of smoke, and I recoil in horror. My first thought is: "Dr. Stekel will save me, and will restore my eyesight." But I must not tell him that I wanted to steal coal from the cellar.*

He wants to be cured without having to confess his sins. The analysis is plainly becoming distasteful. We see this yet more clearly in the next dream:

450 THE INTERPRETATION OF DREAMS

23a. *I was in America, building houses, and every day had to climb the sky-scrapers and come down again. This climbing tired me very much. An architect of my acquaintance, who had just finished building a house and was paying off his men, went with me into the town. On the way I told him that the builders expected a handsome gratuity over and above their wages, and that the climbing made me very tired. Then we passed the office where his men were being paid off. A strong breeze was blowing, like that which comes from the propeller of an airplane. Everybody was running up wind, the architect and I following the rest. I found the running hard, and tumbled down several times, but on each occasion I was up again in a moment, so that I lost only a few paces and soon caught up. As I ran, a German, small and no longer young, helped me. At the end I got along all right unaided. When I overtook the architect I was very tired, and asked him what he thought could be wrong with me, for in general I was a good runner.*

23b. *I wanted to get married, but my mother told me it wouldn't do. Seeing that in a big empty hall preparations were being made for a wedding, I asked once more whether I was not going to be married after all. The answer was that one of my acquaintances was going to be married, but that I could not marry until I had burned the compromising documents. In one room were bundles of good correspondence, in another piles of bad documents. From the bundles I selected some of the compromising documents and made a pile of them, to which I set light. Then I noticed that the good bundles were on fire too, so I fetched some water to put out the flames. I was fairly successful, for the documents were not badly damaged, being only a little scorched on both sides. The people who had assembled called for the fire brigade, but this was no longer necessary.*

The first part of the dream describes the course of the analytical work. I am the architect who will build him his house, but he has

the harder task, and lags behind, though he catches up in the end. The results of successful treatment will be marriage as the issue from his sexual distress. He marries against the will of his mother, who wants to fetter him to herself, and is unwilling to be deprived of his company. Like most homosexuals, he has a strong mother fixation. But before he can marry he must rid himself of the old attitudes. He divides his bundles into two sections, the bad and the good. He wants to burn the sexual attitude towards other members of his family and to retain only a spiritual affection for them. But in this he is no more than partially successful.

In the next dream the rivalry with his brothers is depicted. A feeling of inferiority (too small a penis), hatred of the brothers, and a severe internal struggle, find expression in a romantic dream.

24. *I was quarrelling with my three brothers about a valuable estate. With one of them I had a fight in a cave, and I was better armed, having a longer sword. He stood on a step at the entrance to the cave, and we crossed swords. Suddenly the second (the eldest) brother came in, with a sword even longer than mine. I felt that he was a worse enemy, and, seeing no chance of success, I withdrew, intending to escape by the other exit from the cave. The fellow with whom I had been fighting turned to the brother who had just entered, intending to propose an alliance against me; but the newcomer cut him down without a word. Horrified, I made a bolt of it, determined to look for a longer sword, or, if I could not find one, to run right away; also I hoped to find the fourth brother and to join forces with him against the eldest. As I came out I met the fourth brother and told him what had happened. He said that he had made peace, tried to console me, and told me not to be anxious. I stood hesitant, and then I saw how two men were carrying our eldest brother, seriously wounded, out of the cave.*

The dream discloses, on the one hand, a uterine fantasy; on the other hand, the severe internal conflict resulting from a struggle

452 THE INTERPRETATION OF DREAMS

for dominance over the ego by each of four sections of the personality.¹ My patient is tortured by the thought that his brothers may, like himself, have indulged in sexual games with the sister. This explains the following dream, which came next in the series:

25a. *As soon as I fell asleep, a handsome young man came in and lay down beside me. This pleased me. I flung my arms round him and, embracing, we went to sleep.—I was with a friend and two girls at the vintage in Grinzing. We came home in a lively mood and took the two girls to our flat. Since they were respectable girls I decided not to go too far. I lay down on a sofa with my girl and we talked for a while. Being very tired, I dropped off to sleep, but soon woke up again. Then I put an arm round the girl and with the other hand I stroked her thighs. She hadn't been to sleep, was vexed because I had, and wanted to go home. Since I couldn't pacify her by talking, I resolved to go home with her. When we got out into the street, I remembered that one of the pillows in the flat was hers, and that she would need it at home. I called up, and my friend, who was still upstairs, flung it down to me.*

25b. *For a trifling offence (really I was innocent) I was sentenced to a short term of imprisonment. In the prison I again had relations with a man, though I didn't like him much. When the cell was to be cleaned a youngster came and signed to us to go out. I felt affronted, and asked him why he had not at least said "please." Outside I complained to the warder, who replied that it was not the custom to say "please."*

Let us recall that the patient was fairly potent with women until, in a friend's presence, he tried to have intercourse with a woman whom the friend had just possessed. On this occasion he

¹ Cf. Hebbel's dream which is almost identical. (Stekel, *Träume der Dichter*, p. 201.)

was impotent. Thenceforward he shunned women, all the more after several attempts with prostitutes had proved unavailing.

The foregoing dream is reminiscent of these experiences. First he sleeps with his brother. Then he is in a room with an acquaintance and two girls. He falls asleep. (A dream within a dream.) He thinks of his failure, of the beginning of his impotence, and of his rivalry with his brother. An additional determinant is that on the occasion of the first mishap he had taken an unfavourable view of his potency as compared with his friend's, and noticed that his friend had a larger penis. His forgotten attitude towards his brother is symbolized by the forgotten pillow.

The prison symbolizes his homosexuality. The youngster who came in represents his genitals. The warder is his conscience. The second man is his second self. The analysis is represented as a cleansing (catharsis). The youngster is also his own infancy. Cf. Dream 7a., in which he boxes the nipper's ears. He sees himself as a youngster, recognizes his defects and misdeeds. Reminders of defects in his education as a child. He was compelled to say "please," and did so reluctantly. The traumatic scene with the sister is annulled. Nothing happened. He went to sleep without having deflowered her. (The pillow is repetitive of the cushion of the pack-saddle in Dream 6a.)

26a. *I was on the way to a ruin perched upon a steep hilltop. Though it was a ruin, it contained valuables. I had wings of a sort, and with these I could fly for brief stretches. The water I crossed had formed a broad and high waterfall, and I drew back a little, for fear of falling down if the wings should give out. Then I met the tailor of our battery. He was also on his way to the ruin. He had a horse to ride on, but the beast was lame in one leg. I told him to leave the horse behind. But when he turned round to lead it back, it slipped and fell into a very deep ravine, and probably lay at the bottom of this, severely injured. Then I climbed the hill. In the air were clouds, which exploded. After the explosion, the*

454 THE INTERPRETATION OF DREAMS

place where a cloud had exploded was easily negotiable. By the time I, with the tailor and another man, had entered the building, a cloud had risen. Since there was danger that the building would collapse if this cloud were to explode, I jumped a good way down, without sustaining any hurt. The other two jumped after me, and were both slightly injured. The cloud exploded and the building collapsed. There were other people inside, and they were all injured, but none of them were killed.

26b. *I had to go to school, but noticed that the hour-hand of my watch had come off. Wishing to replace it on the axle I opened the glass, and saw that one of the screws was also loose. When I had removed several pieces of the mechanism, my brother went to fetch some matches, for it was dark, and I needed a light. My brother was away a long time, and I grew impatient, since we were already late for school. When he at length came back, I wanted to set the watch to rights, but I saw that my mother had flung some hay upon the table, so that the hands and the other parts from the watch were hidden. I was very angry and scolded my mother, but she said she had not known there was anything on the table. Then I said that the hay must be removed very slowly, until it occurred to me I should do better to postpone fixing up my watch until I got back from school, for there was no more time now.*

The ruin symbolizes his past. His proneness to day-dreams and fantasies is typified by the wings. The battery tailor (a rough customer) is his own second self. The horse reappears, but this time is lame and hardly fit for use (impotence). The unfortunate experience which was the starting point of his impotence as regards women is symbolized by the fall of the horse into the ravine. (Perhaps also his experience with the sister.) In the dream his impulsive actions are represented by the explosions. He gives the impression of being a taciturn, timid creature, suffering from

strangulation of affect and therefore outwardly unemotional. The outcrop of affect (his becoming aware of his love for his sister), is signified as an explosion. The first explosion (the experience with the elder sister) was not dangerous. He leaps out of the realm of fantasy into that of reality, and the ancient edifice collapses. The analysis is the school to which he has to go. The watch is out of order. The hour-hand has fallen off (impotence: the nipper in the earlier dream). It is dark, but the analysis is bringing light into the darkness of his mind. Puzzling is the straw-and-hay motif, which now turns up for the third time. Once more we have the almost unaccountable animus against the mother. We learn, however, that the father was very jealous, and accused the mother of undue intimacy with a neighbour. Dread of being betrayed by women, and this accusation of the mother as a warning. Will he be able to satisfy his wife if he marries? Should he fail to do so, will not she be forced to seek gratification from a lover? Dim memories of an incident in the stable (hay). The next dream, during the third section of which a seminal emission occurs, elaborates this idea.

27a. *An airman has stolen a Croatian dirigible and got away with it. Being short of petrol, he makes a forced landing in Bohemia. He secures a friendly reception, and is supplied with fuel. During the night, telegrams arrive to say that the airman is a deserter and has stolen the aircraft. I protest against his being allowed to continue his journey. My protests are unheeded, and he gets off again before dawn.*

27b. *I was at a public meeting in a town with a mixed population of Germans, English, and Croats. The proceedings were to be in Croatian, and two German delegates from the town said they understood the language very well. We inspected a hospital. The physician drew our attention to a peculiar case. The patient, daughter of a medical man, could only lie on her back with her legs*

456 THE INTERPRETATION OF DREAMS

sticking straight up in the air. The physician said that he had ceased to hope for improvement, since all the remedies tried had been fruitless. But the patient's father, who was present, said she had not been properly treated. He would not abandon the hope that the illness was the outcome of imagination. The trouble had been brought about because the man [the patient's father—see interpretation below] had treated her badly whenever she stood normally, and was only good to her when she lay on her back with her legs at right angles to her body. Now she had come to fancy that she could lie in no other position. She would certainly recover if she could be talked out of this delusion.

27c. *I have joined a criminal gang, but only in order to destroy it. The gang has probably been printing spurious banknotes. Once when the leader was absent, I took one of the subordinates with me into the cellar rooms. An acquaintance came in and we wanted to overpower the criminal. But there was a brief knock-off in the work, and the leader's deputy, with a number of the workmen, came in from the other cellar. To save myself I whispered to my acquaintance that he must struggle with me as if in fun—I would explain the whole matter to him afterwards. He agreed. We had a scuffle, in the course of which I grew sexually excited and clasped him to me. He was a handsome fellow. As I gripped her [sic] penis, I had an emission, awoke for a minute or two, fell asleep again, and went on dreaming. As soon as the workmen had gone away, I told my friend he had better go with some of the men (who were secretly opposed to the leader) to a water-side inn. If possible they should be disguised and should attract as little attention as they could. There we would discuss further details. Then I went aboard a ship which, with some barges in tow, had brought materials for the leader of the gang. I wanted to blow the ship sky-high, and hoped that as it sank it would drag the barges down in the suck. This, I thought, would weaken the leader's position in the coming clash.*

In the associations to earlier dreams there had frequently recurred a stable in which he saw his mother. The "straw" of previous dreams was localized in this stable, and he believed that there he must have seen something which it was absolutely essential to forget. Now and again there cropped up a mental picture of a woman lying on her back with her legs sticking up at right angles—a decubitus favored by some women during intercourse. These associations were fleeting, and were promptly repressed by others.

The patient is a Croat, and the suspect neighbour was a German (who was also the fellow-prisoner of Dream 25b whom the patient "did not like much"). It was he who stole the dirigible. The airman is the symbolization of the patient's fantasies. The doctor's daughter represents the dreamer's mother. She was badly treated by the father; that was why she had to be unfaithful to him. The scene in the stable (straw) is now plastically depicted. He identifies himself with his mother's lover. (These experiences account for the anger shown against the mother in previous dreams.) In 23b, his mother warns him against marriage. She is a coiner. He plays the mother's part (cf. the dream in which he "can only feel as a woman"), the man is the lover. He makes the mistake of writing "her" for "his" notices the error, and endorses it by putting in "sic." He grips *her* penis, not *his*, and thereupon has a seminal emission. He disguises himself once more, and again plays hide-and-seek, as he played it in earlier dreams. The leader of the gang is the father and the analyst. That is why the daughter of the physician is mentioned instead of the wife of the physician. (Condensation of mother and sister.) Again we are to have an explosion. Depiction of the traumatic scene in the stable, which shattered his ethical values—undermined his "authority complex." Also a fine instance of repression. The old (the ruin, the ship) is destroyed, he can follow the leader (the physician) and begin a new life.

Seminal dreams are of the utmost importance. This one discloses

458 THE INTERPRETATION OF DREAMS

a very remarkable condensation of his homosexual attitude. In boyhood he used to suppose that his mother must have a penis. But the dressing-up (disguise) and the transformation of sex show that when, in the dream, he is gripping his homosexual partner's penis he is also gripping his sister's genitals. But he still withholds the avowal. The scene with the doctor's daughter shows, however, the strength of the transference. Since I represent the father, my daughter becomes his sister. Scenes from the trauma of childhood (when, perhaps, he saw his mother in the stable with a lover) influence his fantasy, and he brings his sister into the traumatic scene in the same position. But he also identifies himself with the sister, admitting, now, that the illness is purely "imaginary," and that he will certainly get well. The tripartition of his mind (trisexuality) is symbolized by the public meeting at which people who speak three languages are present.

In youth he saw a number of objectionable scenes, which are appropriately valued in the next dream:

28a. *I was visiting my uncle, and went out riding on a fine mount, a mare with a foal, which came along. From the start I was afraid lest the mare should sweat too much, and that my uncle would therefore believe I had ridden her too fast. All the same, I did not wish to ride slowly. On the way I had a dispute with a motorist. Then the road got worse and worse, and I took a wrong turning, up a by-road which was so narrow that it was impossible to turn round. The horse's coat was all wet, and the foal too was wet and tired. In order to turn round I had to dismount. Then I led the mare by the bridle for I did not feel equal to remounting. Now the road became very muddy, and I met my uncle and his daughter. The pair of them looked at me reproachfully. Then I noticed that both dam and foal had changed into pigs, so that really I was leading a sow by a cord. In the mire lay a small dead pig, lean and bony. I told my uncle that the pig was not ours, but that I had noticed ours was no better looking and was also bandy-legged.*

Beams had been laid across the road, so that the pigs had to force their way underneath them, and in so doing went head deep in the slime. To avoid having to walk through the muck I let go the cord. I hoped the slime would not hurt the pigs, but could not help noticing that they became continually leaner and weaker.

The uncle represents the more distinguished part of the family. In childhood the patient expressed a determination to marry his cousin (a sister substitute). Mare and foal (adult and child) reappear. An important experience crops up: he has taken a wrong turning (a by-road). He knows now that it was "piggishness," and that he had ridden his impulses too fast. The death of the little pig signifies the extinction of the wrongful impulse. He had suspected his uncle of having improper relations with his mother. How far these suspicions went we learn from the dream.

Next dream (on the same night):

28b. *My father had carried a little child into the cellar, and bashed it on the temple with a stone, so that it soon died. My father had so arranged matters that his killing of the child would not become known. I knew that he would do the same thing with two other children and was very much afraid. My mother cried, but did not dare to say anything.*

Another time my father brought home the dead body of a child and did not know how he could get rid of it without being noticed. Since in any case it was impossible to do this at once, the body was baked in the oven. Next day, when I went to visit the child's family, I saw to my amazement that it was alive. I supposed that this must be a hallucination, but took the child along. When I got home I told my little sisters (who knew nothing about the matter and were still in bed) that they had better play with the child, and I was much surprised that they were able to do so. I believed that the child was really dead, and only wanted to rid myself of my fancy. I thought it must be hidden somewhere else, probably in bed.

460 THE INTERPRETATION OF DREAMS

Then I took back the child I had brought with me, shutting up the flat carefully as I left, so that no-one should get in and perhaps find the roasted child. On the way I took some bread and meat out of my pocket for dinner, but I noticed that the meat was the child's flesh and ought not to be eaten. Still, it occurred to me that it might taste very good. (Throughout the dream I had a strong sense of anxiety.)

On casual consideration this dream might be regarded as the expression of an infantile cannibalistic trend. There is, no doubt, a cannibalistic factor in his sexual make-up, but we cannot grasp the true significance of the dream unless we recognize the inversion of the David-and-Goliath motif. Even more noteworthy is the fact that he identifies himself with the father while the child symbolizes his sister, and the leaning towards the sister whom he would like to kill. This must remain hidden in the cellar (the unconscious). On no account must it emerge. The sister complex was subjected to a far-reaching transformation (roasting and cutting-up), this giving rise to the homosexuality. But when he thinks of visiting his sister ("I went to visit the child's family") he becomes aware that this feeling for the sister is not hallucinatory—that the child still lives. Consistently enough the sisters now appear, and "play" with the child. He cannot overcome his attitude. All carnal (homosexual) pleasures contain the flesh of the child (this meaning that in the fantasies which accompany his homosexual acts he represents himself as possessing the sister)—the flesh that ought not to be eaten. The sense of anxiety is a reproduction of that experienced in childhood. The parents might learn of his misdeeds (the attempted sexual possession of both the sisters) and inflict severe punishment.

The two dreams of this night belong together. The uncle stands for the father and the uncle's daughter for the sister. The knowledge that in his homosexual acts the sisters have a place, is beginning to emerge. This was the day on which he had intended to acknowledge

the sexual attempts made on the two sisters, and to tell me of his vow never to touch a woman. But he still hesitated, trying to convince himself that these memories were hallucinatory.

If we simplified the two dreams they would mean: "I entertain unclean thoughts, and should like to kill the infantile within me, but cannot succeed." The next dream again introduces the sister motif, and urges to an avowal:

29a. *My sisters have gone into a kitchen-garden to pull some radishes. While they were doing this I went for a stroll with an acquaintance from Belgrade. My elder sister came with a bundle of radishes and said that the younger sister would soon come. While we were waiting for her, intending to eat the radishes together, the lady to whom the garden belonged appeared and scolded us for taking the radishes. I said we did not know it was not allowed. Then my younger sister turned up with an even larger bundle of radishes, and I told the lady not to be annoyed. We would pay for the radishes whatever she thought proper to ask.*

29b. *I was in Moscow at the tomb of two Bolsheviks who had always helped the needy. I asked them to help me because my financial position was far from rosy. The younger of the two dead men asked me whether I wanted funds in order to get married. I said that I should probably never marry, being a homosexual. This delighted him and he arose from the tomb. He was extraordinarily good-looking, so I embraced and kissed him passionately. In fact I was very much excited, though I wondered I was not frightened since I knew he was dead. Then it occurred to me that I might have poisoned myself when kissing him, and I noticed a salty taste in my mouth, which steadily increased. I wanted to spit, but refrained for fear of mortifying the deceased. Since the salty taste continued to grow more intense, my anxiety grew more severe, and lasted for a long time after I awoke.*

29c. *My sister and I received news in Vienna that our sister in*

462 THE INTERPRETATION OF DREAMS

N. was seriously ill. We agreed to take the train to N. I was to go first and she would follow. Then I noticed that there was something wrong about the times of the trains, and that my sister would get to N. first unless she noticed the mistake. When I reached N. I found my sister much wasted, and I told her that she must eat more, for a slimming cure would be the death of her. My sister in Vienna noticed the error in the departure times of the trains, and arrived later. When she opened the door I signed to her not to go in. Outside, I told her that perhaps it would be better for her not to show herself lest she should alarm our sister. After a while the two sisters were together, and laughed. I noticed with alarm that they were both ill.

In the first dream he does something forbidden in which the sisters participate. It is plain that the mother (the owner of the garden) must have noticed their games and must have warned the children. In the second dream the two sisters are represented as men (the two Bolsheviks). The question of marriage is mooted. The sisters warn him against marriage. He answers that probably he will not marry (the oath), being homosexual—this meaning that he has a fixation on his sisters. The motif of the dead person who is still alive (the slain child of Dream 28b) recurs. The sisters are not dead; they live. He kisses the dead sister (necrophiliac tendencies—he must possess her, though she should be a corpse; linking of desire with hate; lust-murder), and we can well understand the increasing anxiety. The sisters must die, then he will be free. The third dream of the same night brings variants of his fantasies. Time of departure of the trains = hour of death. Which will die first? The sisters take a less tragical view. But he will have to fight hard before he will be able to shake off this fixation.

In Vienna he could have found opportunities for the gratification of his homosexual inclinations. In contradistinction to most homosexuals he kept his promise to abstain from homosexual liaisons during the analysis. Now he declares that he has lost all

desire for such relations with men. His sexual desire for the sisters can no longer be masked or transformed. Although he has not yet avowed his truama, the analysis has stripped off the domino. But the punitive trends are on the increase. (He must pay for the stolen radishes.) He cannot die if his sisters remain alive. They must all set out on the journey together. The younger sister is seriously ill (only in the dream); he wants to die, and the elder will follow him.

In the next dream we have the last flickers of homosexuality.

30a. *I went for a walk with a male homosexual. Though I was excited, I resolved to do nothing. Then I met a girl of my acquaintance, and arranged to spend the night with her. First we went to a bar, and on the way another girl joined us. Two more homosexuals came into the bar and sat down beside us, which I did not like. After a while they went away. I stayed on with the girls, and was agreeably entertained.*

30b. *I was in a wood with a gamekeeper. When I noticed that there was a fence round the wood, I asked why no hares were to be seen. He replied that only a few were kept for breeding purposes, but that there would soon be plenty, for hares multiply rapidly. Then I saw a pair of rabbits. The buck wanted to cover the doe, but the doe was unwilling, and pressed herself against the ground. When I asked the gamekeeper he told me that in this way the buck could get an orgasm, and that perhaps the doe would yield when the right moment came. Then the landowner turned up with his child. In the bed of a stream that was frozen over were stored a number of bundles of clothing and boxes full of goods. I pointed out that now the weather was getting warmer, the goods might very well be swept away by a freshet due to the melting of the snows in the mountains. No-one paid any attention to my remark. The child and the gentleman were in the bed of the stream when I saw that the goods were being swept away. I cried out, and, just in*

464 THE INTERPRETATION OF DREAMS

time, snatched the child out of danger before it was crushed. The gentleman saved himself. By prompt action I was also able to rescue a few bundles of clothing; but then the rest of the bundles and the boxes were irresistibly swept away, rolling on like an avalanche. Later one of the boxes was smashed to flinders. It contained canned goods, and the child said no harm had been done, for they could be retrieved and nicely arranged. Then some other boxes and bundles came floating by, until they were held up by a trench.

30c. *I wanted to solder a toy-boat, but took too much solder and it caught fire so that I couldn't extinguish it. Since the boat was of tin-plate, I didn't think that the fire would do much harm. I could simply wait until it had burned out. There was also a battleship there, lying close to the burning cargo boat into which my toy-boat had become transformed. Then came the report that the battleship had sprung a leak and foundered. The burned-out cargo boat made her way to the steps on the dockside and lay there in the water. The crews of both ships were drowned.*

In the first dream he renounces homosexual relations and amuses himself with two girls. The homosexuals disappear. The scene in the second dream is the traumatic scene with the sister. The doe-rabbit (the sister) refuses intercourse, but he himself (the buck) has an orgasm. There is dread of the consequences. He had feared that he might have impregnated his sister, and that he would have had no resource but to kill her. (Cf. Dream 28b. in which his father kills a child.) The whole complex had been "frozen over." In the second part of the dream there comes the motif of boxes full of goods, which is so frequent in his dreams. The weather is getting warm, and the goods that have been frozen in start moving. (He is achieving self-awareness, is beginning to understand everything.) His passionate love for his sister is disclosed. He saves the child from being crushed. (Contrast this with Dream 28a. He had lain upon his little sister and nearly crushed her.) As in Dream 13 by

flood-tide, so here the might of passion is represented by a freshet. He does not wish to abandon the old. The child says they are only canned goods (in the German, "Konserven"). This denotes the stored memories of childhood, which he wants "to retrieve and nicely arrange." (Has a bearing on the analysis, which investigates stratum after stratum.)

In the third part of the dream he recognizes that it is impossible to salvage the old and to solder the toy-boat. The burning motif reappears in a new form. Both ships are destroyed and their crews drowned. Whereas in the second part of the dream there were only boxes floating on a stream, now these have been magnified to become a cargo-boat and a battleship (the internal warfare). Ostensibly he has overcome his fixation. The fixation on the sisters is referred to at considerable length. He has become aware of the whole masquerade. The battleship (homosexuality) has been defeated. But how is he to extinguish the still ardent love for the two sisters?

The next dream brings a new proposal:

31a. *I was in the army, serving out cloaks. For myself I took a violet one, and had to give back the other, which was new but green. One of the privates ought to have returned a cloak too, but did not do so. When we were going to have dinner, I found that my violet cloak had been stolen. I was very much annoyed, because I could not go to dinner. Still, I noticed that the green cloak was there. Then the storekeeper came in and said that two cloaks were missing. I replied that I had one of them. As for the private who had two cloaks, I told him he must give back the old one. I wanted to give back my cloak because I was going to get a new one. Then a little girl came and invited me to dine at their place. It was at the work-farm of a poor woman who had been slaughtering one of her beasts and I was to have some of the meat to eat. I was disinclined to go, and told the girl I couldn't come now because I was on duty, but said I would come later. Then it occurred to me that the woman*

466 THE INTERPRETATION OF DREAMS

would be mortified if I did not go, so I went after all. She was not at home; only the younger child, a girl, was there. The girl had no body, nothing but a head and neck. She lay in a frying pan full of warm water, so that she was wet. She was crying, so I took her out and wanted to give her some cold water to drink. She refused it. I lifted her up with both hands and held her to my breast. She stopped crying instantly, and began to suck one of the facings of my tunic. She died very soon afterwards, being then four years of age. (The flat was somewhere near the Mariahilfer Strasse.)

I half woke up and thought that I need not bother to write down the dream at once, for I should remember it all right, and besides it was very stupid anyhow. Then it occurred to me that the child had had no body, and I was afraid I should forget the details, so I switched on the light to write down the dream. At first I noticed neither anxiety nor excitement, but while I was writing great excitement came on. When I had finished writing, I began to feel desperately sad, so that I trembled and the tears came to my eyes again and again. I also began to feel afraid that there was someone in the room. The excitement lasted for a good while, and towards the end my temples began to throb. This made me think that Dr. S. had been right after all. After a long time I grew calmer, when I had reminded myself several times that the door was locked with two locks, and that no one could have got in by the window since the room was on the second story and the wall of the house was quite smooth. I made up my mind that I would go to see my sister early in the morning.

31b. My two elder brothers were wearing handsome riding kits and were well mounted. But my second brother had had an amputation at the knee joint. When I showed the photos to my acquaintances one of them remarked that my brother had lost a leg, and this grated on me. In front of our house I met a young divorcée who pleased me, and I decided to make her my mistress. I asked her address and was glad I had met her.

He is back in the army, this meaning that he is subject to an inward coercion. The two outlooks on the world, the two trends of sexual desire, are symbolized by two cloaks. He himself is the private who ought to have given back the cloak. He must renounce the old, he must give back the old cloak. The sister appears once more as a little girl, and he is invited to eat meat. The mother (old woman—the past) is not at home, and the little girl has no body, only head and neck. (An allusion to the photos he constructs out of a woman's head and a man's body. He cuts up photos in this way and pastes the composites in an album, thus gratifying his sadistic desires.) The little girl in the frying pan is a frequent dream motif (from fairy tales). The association to this dream was an excursion he made with the elder sister to visit a cave. It was raining, she got wet and very tired, cried a great deal; so he wrapped her up in his cloak and carried her home. He identifies himself with the mother. The child sucks one of the facings of his tunic.

Behind the dream is hidden a much stronger affect, one which we have previously encountered. The almost overpowering dread lest there should be someone in the room signifies a rehearsal of the situation when he made a criminal assault on his sisters.

In the second dream the two brothers stand for the sisters, one of whom has a lost limb (? the hymen). The young divorcée is, on the one hand, his sister, who is now free, and, on the other hand, denotes his wish for heterosexual intercourse. He admits that he is in the habit of comparing all other women with his sisters, and that he finds his sisters far more beautiful. The young men with whom he had had liaisons all had something about them which reminded him of his sisters.

He has now made up his mind to visit the sister who lives in Vienna. But how is he to account for his being in Vienna? He repeats his fear that the visit will impair the chances of the analysis being successful.

468 THE INTERPRETATION OF DREAMS

At length he yielded to my solicitation, and went. I hoped that the visit would result in the dispelling of the mystery around which his homosexuality had crystallized. My expectations were justified. True, he was very much embarrassed, but his sister's friendliness disarmed him. When he embraced her, he felt sexually excited, and during the first conversation he had to sit in a posture that concealed his erection. He became fully aware of his sexual attitude towards the sister.

Next night he had an infantile dream recapitulating the impression made on him by this visit.

32. *I have come to Vienna as a student. Very much afraid of the entrance examination. The first part was easy, the second part difficult because my handwriting is so bad. When I had finished with the examination, I went in search of a job. In an urban district, Emperor Francis Joseph had built a palace; but the offices and the street in front of the building had never been cleaned up, so that they were all frightfully dirty, and the people made loud complaints. I went to see the Emperor and offered to put things to rights if he would engage me as house-steward. Having asked his courtiers whether what I said was true, he engaged me with the remark that he would see now how things would go. By the first evening, with the help of a servant, I had thoroughly washed down the street and the pavement in front of the palace, cleaning up the whole place. Next morning I went into the offices and saw that there was a lot of dirt under the furniture. I decided to begin the cleaning from the rear, so I pushed the furniture (the beds) out of the way. Then the officials turned up, but none of them did any work. The foreman read the newspaper, and the servant sat down in a corner. I called the latter and told him sharply to get on with a thorough house-clean. But the foreman said it was not my place to give orders. I told him who I was, but since he would not believe me I said he had better ring up His Majesty or some of the chief persons at court and find out. I myself rang up the admin-*

istration and asked for a written warrant. They said one should be sent immediately, and that if the foreman would not believe my word he'd better come to the phone. I rejoined that perhaps the foreman would think the persons at the other end of the line were only humbugs speaking by pre-arrangement with me—that it was a put-up job, in fact. The marshal of the court said, however, it would be all right, for the foreman knew his voice. After this the foreman was most respectful, making a deep obeisance and telling the servant to do everything I told him.

The dream is touching in its infantile simplicity. The analysis is represented as an examination the second part of which (the overcoming of the conflict, and the avowal) is incomparably harder than the first. Another significance of the examination is the visit to the sister. The first visit had gone off all right, but what would happen at the second? His writing is almost illegible. Shall I recognize that the sister is masked by the various objects of homosexual desire? Anyhow the matter must now be settled once and for all. The "sterilisatio magna" must begin. Such has been the Emperor's (the analyst's) command. But in the patient there are forces at work which resist the clean-up (the catharsis). The Emperor does not always stand for the father, but may likewise signify the leading idea, the chief personality of the parapatich system—here, the sister. Derisively he depreciates the sister's marriage. The foreman (his brother-in-law) cannot give her adequate sexual gratification. The dream discloses the bipolarity of the patient's wishes. At one and the same time he wants to make a clean sweep of his fixation, and to assume the role of his sister's lover. Is he fully warranted to intervene? The marshal of the court and the foreman are two components of his own mind. The conflict seems to be over, and the cleansing of the Aугean stable can begin.

After visiting his sister he accosts a street-walker, takes her to a house of accommodation, and has intercourse with her, being

470 THE INTERPRETATION OF DREAMS

strongly desirous and fully potent as far as penetration is concerned, but he does not have an orgasm.

The next dream heralds the collapse of his homosexual inclinations:

33a. *I was travelling, and had taken with me both a winter-overcoat and a mackintosh. But I had entrusted both of them to an acquaintance who left by an earlier train. I came rather late for my train, but this didn't matter, for the locomotive and the railway carriages were being shunted on to another line. It was done in a funny way, the engine and then the carriages, one after another, being craned up and transferred to the second line of rails. My acquaintance said he had mislaid my winter overcoat; and when we looked for the mackintosh, that had gone too. I was very much annoyed to have no wrap at all, and scolded my acquaintance for losing them. A soldier said that the cloak was lying in the road and had got very dirty. Still, I thought it could be cleaned, so I asked the soldier to fetch it. He did so. In the town I bought some sweets, and they turned out to be of poor quality. I said to my sister: "We could have bought better sweets."*

33b. *I was at a village inn. The innkeeper was married to his second wife, and report ran that he had murdered the first. He also had in his employment an orphan boy who had to work very hard and was badly treated. The boy had to pump water, which he found too much for his strength, so I wanted to help him. He stood by me as I pumped, and he handled my genitals, which I found agreeable. Then I went with another boy, a lad of fourteen, and we played with one another in the same way. I was very much excited. After that I was at home, where I found my elder sister with two of her lady friends. A gypsy woman came in, handsome and most attractive. I took her into the inner room, kissed her, and felt her genitals. I was annoyed that my sister kept on coming into the room and looking at us reproachfully. All the same, my desires overmastered me, and I got into bed with the gypsy woman. She*

wouldn't let me take full possession of her, saying at last that my penis was too large. Then she told me that she could not find a flat because house owners did not like letting to gypsies. I asked why on earth she told them she was a gypsy, for she did not look like one, and could easily pass for a woman of German blood. She had lovely eyes, small breasts, and a slender frame. I promised to find her a flat and to give her money if she would let me possess her; but she still refused. I was going to use force when my elder sister came in and said that Mother was just coming home. Mother had been to a funeral, and, being tired by climbing the mountain, she had stopped to rest at a friend's, but my brother might bring her home at any moment.

Once more we have the motif of the lost cloaks. He has an important task to perform. He must overcome the displacement of affect from the sister towards young men. In the dream this is represented by the craning of the railway carriages on to the second line of rails. He knows that the old overcoat is dirty. Still he will be forced (the soldier signifies coercion) to clean it and use it. Yesterday's affair with the prostitute at the house of accommodation is depicted as the purchase of sweets. He did not have an orgasm because the sweets were of poor quality. Had it been the sister. . . .

As a boy he had had two "wives," the elder sister and the younger. Childhood's fantasies of being orphaned recur. (If only his parents were not there, there would be no hindrances to complete possession of the sisters.) Then the original traumatic scene is vividly reproduced. The younger sister used to be nicknamed "the gypsy girl," and she married a German. Dread of the mother, and the elder sister's intervention, are plainly disclosed.

Only at this stage does he at length confess his sin and tell me about his oath. (He has been a soldier, and had sworn as a soldier swears to be true to the flag.) He reports every detail of the

472 THE INTERPRETATION OF DREAMS

traumatic scene, and it was after this dream that he made his momentous avowal.

Next comes the dream of conquest:

34a. *I saw a man with an erect penis, and stretched out my hand to grasp it. I felt sexually excited while doing this, but instantly realised that what I wanted to do was improper, so I turned away. Then I awoke.*

34b. *I was at home with some friends. As soon as they left, I lay down on a couch, for I was feeling lazy. I had been out early in the morning, trying to fly. I got as far as the top of the second story, and was very much surprised at having flown so high. I held on to the gutter beneath the roof, and, wishing to have evidence that I had flown so high, I tore some leaves from a tree and put them in my mouth. Besides this, I flung my straw hat over the roof on to the balcony of my flat. I was rather afraid of losing my balance when I let go of the gutter. Actually I did at first fly down head first, but restored my balance by making some flapping movements with my hands. Then I flew about a little longer so that some women neighbours who were out of doors might see me. I was piqued because they were not in the least surprised that I could fly.*

34c. *We had a large, well-cultivated kitchen garden and an enormous pig farm. Some of the pigs were ill, and my mother said we must isolate them, which we did. Next day our neighbour (who was also the proprietor of the house in which we were living) came to ask how our pigs were getting on, for some of his were ailing. By that time our beasts were quite well.*

He feels greatly relieved now that he has confessed the supreme trauma of his life. He had never ceased to think about it, had not repressed it into the unconscious, and says he cannot understand why he did not tell me before.

I explained that though he had repented, he had continued to be

dominated by a longing for the repetition of the offence (the urge of ideas of unfulfilled lusts), and that this longing had impelled him into the homosexual adventures which were a mask for his real desires. In Dream 34b. he flies, this meaning that he uplifts himself above his complexes. In Dream 34c the pigs are no longer ill; they have recovered.

These dreams were the heralds of cure. He wants to marry a girl of his acquaintance, being sick of a bachelor existence. He will never again perform a homosexual act. He had saved up his avowal for the last days of the analysis.

The final dream of the series depicts the close of the treatment:

35a. *I was to make a big journey (really it was a circular tour) three times: first, as a child; then, as an adolescent; and the third time, as an adult. When I went on the first journey I had a good friend as companion. The journey was very pleasant; but when I got back I thought that next time it would be better to take a young girl along. Nevertheless the second time, too, I went with a man friend. I enjoyed myself on this occasion also, but I reproached myself for having gone with a man, and resolved never to do so again. When I was about to start on the third journey, I wanted to take a girl with me, but could not find one, so I went alone. I did not enjoy myself at all, for I was continually thinking how dull it is to travel alone; still, I was glad not to have taken a male friend as companion, being always sustained by the hope of picking up a girl somewhere.*

35b. *I went into the room where my sometime charwoman used to live. It was low-ceilinged, dirty, and damp. In one corner of the floor was a plate with some cakes on it, but these cakes were likewise unappetising and damp. I wondered how anyone could possibly live in so poor, dirty, and damp a room.*

He describes three periods of his life, three milestones on his journey: childhood, puberty, and adulthood. Childhood was char-

474 THE INTERPRETATION OF DREAMS

acterized by his brother fixation; but also by the determination to become heterosexual. In the second phase of his journey his crime was committed; but the dream depicts only what took place after his assault upon the sisters and after he had sworn his oath never again to touch a woman. The male objects of desire were symbols of his inward fantasy, of his sister fixation. Really he was always alone, in the world of his childhood's dreams. Now he wishes to make his life journey with a female companion.

The second part of the dream depicts the abandoned room (homosexuality) as a dirty place; such pleasures as it can offer (the cakes) are unappetizing.

The sometime charwoman is his mother. The memory of her infidelity to his father may have warned him against women in general, and may have caused his sadistic attitude towards the sex (they are all false, all betray their husbands; he would like to throttle such a woman). He describes the mephitic atmosphere of his home.

The treatment was completely successful. The patient married his cousin, his uncle's daughter, a sister imago—this being a compromise between the old and the new. Homosexual fantasies and impulses have disappeared. The study of his dreams is most instructive. From the outset of the treatment he had a strong inward urge towards avowal. Nevertheless nearly three months elapsed before he came to the point. One cannot but wonder whether full self-knowledge would have been achieved had it not been for the accidental circumstance that his sister lived in Vienna. Perhaps his visit to the sister marked a turning point in the treatment. A living fragment from the past became a light to lighten the present.

The dreams are a rich storehouse for the interpreter. I might have analyzed them at much greater length. It sufficed me, how-

ever, to confine myself to the study of some of the details—in order to show how the important avowal is foreshadowed in the dreams, trying to secure expression; how the dreamer's conscience is continually urging frankness, demanding that there shall be an end to the masquerade.

I need hardly stress the fact that the case is of fundamental importance in the study of the psychogenesis of homosexuality. Not always can the analyst expect to strike the relevant trait so easily. Usually his patient takes to flight. But in this case the will-to-health was exceptionally strong. It may well be, also, that the proximity of his sisters, one in Vienna, the other in the suburbs, helped to keep him in the Austrian capital.

In recording the analysis I have made no more than a passing allusion to a few of the very numerous associations. The intercurrent, bipolar longing to preserve the secret led to frequent endeavors to side-track me by the production of more or less irrelevant associations.

From the outlook of psychoanalytical technique I may be asked whether I could not at an earlier stage have put my finger upon the sore spot and forced an avowal. But this success has confirmed my belief that in such cases an analyst does best by confining himself to counteracting the resistance, always keeping the analytical situation in view. Had the analysis been continued, I might have secured a full description of the stable scene—the youthful impression which shattered the patient's authority complex, and perhaps induced him to make his assaults upon his sisters. It is obvious that spontaneously the patient had become fully aware of this memory and its consequences. The traumatic scene which rendered him impotent (two men and one woman) probably had this effect because

476 THE INTERPRETATION OF DREAMS

his mother had a second "husband." Certainly this is the explanation of the hatred for the mother disclosed in some of the dreams (Dream 4, Dream 14, Dream 23b).

The patient's history when he came to look me up eight years later showed that the cure had been lasting.

TECHNIQUE OF DREAM INTERPRETATION

Chapter Fifteen

*

TECHNIQUE OF DREAM INTERPRETATION

Introduction

A KNOWLEDGE OF THE ART of dream interpretation is of supreme importance to the analyst and the psychotherapist of no matter what school. Freud speaks of the dream as "the royal road leading into the unconscious." I like to call it "the signpost which shows the way to the life conflict." It might be regarded as superfluous; surely people know their own life conflict, and are ready to talk about it to all and sundry? Those who think this do not reckon with the fact that our patients are actors on life's stage, and are persons who play-act even to themselves. When they tell us their dreams, we become privileged spectators of the drama, and can soon learn to distinguish the false coin. In their works, imaginative writers best reveal their conflicts when they do not know that they are doing so.¹

¹ Cf. my books *Die Träume der Dichter*, and *Dichtung und Neurose*, published by J. F. Bergmann of Munich.

480 THE INTERPRETATION OF DREAMS

Similarly every dream is a confession, a resurrection of the suppressed, an outcrop of hidden truth. Hebbel wrote: "Every writer writes his autobiography, and his self-portraiture is most skillful when he is unaware that he is painting his own portrait." This is equally true of the dream. It provides us with fragments of autobiography. Though fragmentary, they are never insignificant.

No dream is unimportant and therefore negligible. If a dream appears unimportant, it is because we do not understand it.

Weeks may elapse before the analyst understands a dream, when its significance had been disclosed by the subsequent course of the analysis. That is why I make every patient keep a dream book, in which the dreams are recorded day by day, or rather night after night. Many patients are rebellious in this matter, but can be placated by being told that the dream book will remain their own property, although the analyst must be allowed to see it at each sitting in order to ascertain what dream motifs are recurrent. This will inform the doctor about the patient's, the dreamer's, dominant aims in life, his leit-motifs.

I often hear of patients who never dream; but so far as my personal experience as an analyst is concerned, such patients are almost unknown to me. Those who never before have remembered a dream, learn to do so when properly trained, and produce dreams almost daily. I have known some in whom the desire to remember and record a dream has caused grave disorder of sleep. These were patients who had made ready pencils and a writing block on the bedside table, that they might record the dream immediately on awaking. In such cases I forbid them to rouse themselves and write down the dream, but nevertheless it is usually possible to get hold of the dream images. A

well-known experience is that of dreamers who, immediately on awaking, recapitulate the dream, then fall asleep again, and in the morning cannot recall a word or an image. This is because the resistance to self-awareness is very powerful. If we succeed in overcoming or counteracting the resistance, memory will function properly.

Dreams of which the dreamer says to himself in an interlude of nocturnal wakefulness, "That was a very important dream, and you must not forget to tell the doctor about it tomorrow," are seldom remembered. In such cases the hypocritical self-assurance functions as the guardian of sleep, lulling the patient's conscience as regards his will-to-health by telling him he has satisfactorily fulfilled his duty to be candid. One important element in the art of dream interpretation is that the analyst should refrain from prematurely communicating his interpretations to the patient. The frictionless course of the analysis may often be hindered by undue activity in this respect. The doctor should remember that the patient must be made ripe for revelations, that a condition of receptivity must be induced. Since the analyst will continually return to the topic of former dreams, will never cling to a single dream but will interpret a series, he will have ample opportunity for communicating his interpretations to the patient as soon as he thinks the apt moment has arrived.

We shall often find it expedient to keep interpretations to ourselves, when we think their disclosure to the patient might be harmful.

Manifest Dream Content

One who had learned how to understand the language of the dream will be able to draw conclusions from the manifest con-

482 THE INTERPRETATION OF DREAMS

tent. It has become plain to me that affect furnishes a thoroughly dependable clue in these investigations. Equally important are the dreams that accompany nocturnal emissions in men, and the orgasmal dreams of women. They cannot lie; for though dream distortion does its work upon them, they are easily unravelled.

*Associations*¹

There would seem to be no sense in wasting words over the dispute whether the psychotherapist should try to interpret a dream without aid from the dreamer. For my part, I believe myself to have proved, and feel entitled to maintain, that (to take one instance) the death symbolism of the dream would still be unknown if we had always scrupulously waited for the dreamer's "evidential associations." A thoroughly adequate psychoanalyst should be so familiar with the language of the dream that he would be able to understand the meaning of any dream without the dreamer's associations. As yet, unfortunately, we cannot invariably do so; but I look forward to the coming of the day when it will be possible. Even now, as regards most dreams, I am able from the manifest content to draw important inferences as to the secret thoughts of the dreamer, and I hope that in a few years I shall do better still. This capacity does me yeoman's service in my analyses. I see through the resistance, and I see through the play-acting with which the analysand tries to humbug me. When I draw his attention to a plausible interpretation, there comes a flood of associations which carries up important material.

The analyst needs considerable experience before he becomes

¹ From "Advances in Dream Interpretation," "Zentralblatt für Psychoanalyse," 1914.

able to recognize that when we follow the plan of waiting for associations the patient will take advantage of our inactivity in order to circumvent us. We must never forget that the analysand always wishes to prove his own superiority and to convince us that he is incurable. The doctor who awaits associations, can readily be led into a blind alley where the patient will crow over his defeat.

One of my patients arrived with a dream and a hundred MS. pages of associations to it he had written before leaving home. The examination of this material took a week, and the result was ludicrously small. The parapath graciously flings the analyst a few fragments, and laughs up his sleeve because he is not unmasked. How seldom are we presented with associations which can effectively unriddle a dream. This is most likely to happen at the first sittings, and when the patient has never been analyzed before. At this stage the patient is not yet master of his craft. Soon, however, he will produce dreams intended to lead the doctor astray, and is so skillful with his associations that they give no clue to the latent content of the dream. He may relate dreams which he never dreamed, and disclose memories that are no more than fantasies. Woe to the analyst who accepts all associations as good money.

I have often analyzed the dreams of doctors who were well-informed about analytical matters, and have almost invariably found the associations served to conceal the patient's secret thoughts. Only when I had shown the analysand that I was aware of his devices, did valuable material begin to appear.

Training in Dream Interpretation

How can the art of dream interpretation be learned? Is there a technique to be imparted? Such is my belief, and that is why I write this book. I assume that my readers are persons who study dream interpretation in order to practice psychotherapy. I think I shall best fulfil didactic requirements by describing in relation to a specific dream the methods of interpretation I have found most trustworthy. Thus I shall be able to formulate the general rules by which I am guided in every dream interpretation. This is not to say that I invariably interpret a dream in accordance with these rules. Often I content myself for the time being with one determination, to work out another subsequently, when the analytical situation demands it. The analyst should become precisely acquainted with all the dreams of his patient.

The dreams must therefore be recorded in a notebook, or on index cards arranged in serial order, and the analyst must have access to the dream book whenever necessary, in search of a parallel situation, or to help him in interpreting a former dream by the light of a subsequent one.

I now come to my practical example.

I will first give the likeness of the dreamer. He is a gynecologist (subsequently a psychiatrist) practising in Siberia, a farmer's son whose mother died when he was seven. A year after being widowed, his father remarried. The stepmother was kind and motherly to the first family, though she produced four children of her own. In the early days of her marriage she had for a time her three sisters to live in the house, and all of them became sexual objects to my patient, whose development in these respects was precocious. During his eighth year he had as playmates two nieces who were sisters, Adda and Dadda, and the games had a variously sexual

complexion, though they did not go further than mutual inspections and palpations. The boy soon became alarmed lest he might thereby have impregnated the girls, and lest, as a result, an open scandal might ensue, in which he would be implicated. His father was a strict Old Believer, regarding all pleasure—smoking, dancing, drinking, even laughter—as sinful. The members of the sect wore black, colors being forbidden. This life was only a preparation for the hereafter. My patient, whom I will call Christian, was very harshly treated by his father. His mother, dying of consumption, had been very tender to him, trying to compensate for her husband's excessive strictness by an overplus of affection—but from the father he never had a kind word. At eighteen he was sent to the university. At nineteen he began a liaison with a farmer's daughter (Object I). She speedily became pregnant, and after six months he married her before the birth of their son. The young wife went back to her parents while he finished his university studies. At twenty-five he began medical practice, but had a fastidiousness about taking fees which was extremely inconvenient. Though he had many patients, he could not make ends meet, so he took over the position of superintendent at a northern lunatic asylum. His marriage proved most unhappy. The wife, who had been frigid from the first, transferred all her affection to the son, and often refused coitus. I will record an incident that shows her attitude. When he was still at the university, he found abstinence intolerable, so he wrote to his wife asking her to come and stay with him for a few weeks and give him a chance to relieve his sexual tensions. She replied that perhaps he could satisfy himself with a prostitute—and did not come. Later, when they were living together, she often refused herself to him on inadequate pretexts. She suffered, too, from protracted menstruation, the courses often lasting for three weeks, so that even as a married man Christian was driven to masturbation, a practice he had begun when he was about twelve.

486 THE INTERPRETATION OF DREAMS

Despite severe internal struggles, he still masturbates today, always with fantasies about the same object, who is outside the bonds of marriage. As superintendent of the asylum, he fell passionately in love with one of the nursing sisters there. Nineteen years after his first marriage, he procured a divorce, and married this new flame (towards whom for years his masturbation fantasies had been directed). He had hoped for ardent happiness in his new marriage, but remained gratified for no more than a short time, though his wife with her boyish figure and miniature frame corresponded to his desire for a small vagina. A few years after the second marriage he fell in love with another nursing sister. He wanted a second divorce as prelude to a third marriage, hoping thus, at length, to secure full gratification. His wife (Object II) went to Odessa, whence she wrote letters to say that various men were seeking her favors. This news aroused so fierce a jealousy that he abandoned the idea of a divorce and telegraphed to his wife that she must return home at once. At the same time he proposed an extra-conjugal liaison with the second nursing sister (Object III). She was a very passionate woman, and after a little resistance acceded to his wishes. Then, to his stupefaction, he was impotent when he first attempted coitus with her, and remained impotent with his mistress, though still fully potent with his wife. There ensued severe fits of depression, thoughts of suicide, and renewed inclinations for divorce and a third marriage. But, thinking matters over calmly, he has realized that he must discover a fourth object, since he is attracted only by forbidden fruit. He has completely broken away from the Old Believers, and has become a thorough-going atheist. But during the last attack of depression, just before the analysis, there was a religious relapse, in which he vainly sought to pray.

In this condition he came to Vienna, to be psychoanalyzed. When he applied to the noted Freudian, Dr. F., the latter recommended the patient to a colleague, Dr. X.

The patient brought with him the dream material collected during recent months. In his spiritual perplexity he had begun to read Freud's works, but found them incomprehensible. It was through my books that he first came to understand psychoanalysis and learned the importance of dream interpretation. For several months he kept a record of his dreams, trying to interpret them to the best of his poor ability, in the hope of gaining self-awareness. Dr. X. said he did not want to see the old dream material, and strictly forbade him to write down new dreams during the analysis.

Dr. X.'s method was a "passive" one. Christian spent many weeks recounting his life story, and talking about his actual conflict, but was continually being brought back to the story of his early years. The analyst had very little to say; and when the analysis was over, the patient, with his unresolved conflict, was just as ill as he had been before it began. Dr. X., with good reason, considered that the patient was identifying himself with the father, who had had two wives, the patient beginning the identification by sexual amusements with the sisters Adda and Dadda. In a word, the illness was a repetition compulsion. The impotence with Sister Mary (Object III) was due to the castration complex. At parting the analyst advised Christian to improve his relations with his father and to break off his liaison with Sister Mary. These recommendations seemed so impossible to fulfil that Christian was very near suicide in Vienna.

Then he put himself in my hands. I began by examining the old dream material, and the very first dream he had recorded led us to the heart of the problem. If instead of choosing this dream for expository purposes I select a later one, this is because the latter was of a sexual character and seemed at the first glance more intelligible, and a suitable paradigm for instruction in the art of dream interpretation. It ran as follows:

I saw my mother and Aunt Maria in a barn. Suddenly they became sexually excited to such a degree that they had coitus. My

mother lay above, Aunt Maria underneath. Then I found myself standing in the hay loft. My mother came in. I had a strong erection, was most venturesome, and went up to her. Still standing, I pressed my penis against her gown, without penetrating. She suffered me to do so, saying: "If you like, we'll do it."

Then I was upstairs in my aunt's room. Hanging from the roof, in a net attached by strings, was a pointed cylinder in a thin wrapping, as if of sheet rubber or of the amnion. I swung this thing in the direction where the father of my divorced wife and his son were standing. My father-in-law wanted to grip the point of the cylinder in his fingers, but I said: "Let it alone." Then I swung the thing, which grew shorter as I rocked it, towards his son. He, too, wanted to grip the point in his fingers, but again I said: "Let it alone." Then the son himself wanted to slip into the rubber sheath and be swung. I said: "We must go home now." I peeled the rubber gloves, which were like operation gloves, off my hands. My mother and Cousin Anna¹ packed everything up. My mother said: "It's getting very late." There seemed to be a secret understanding (kept entirely between ourselves) that at home we should have a better chance of coitus. My mother said also that Peter X. was coming to visit. He had become an Old Believer again.

1. *Simplification of the Dream*

By simplification I mean here that numerous details have to be omitted. The essentials of the situation are to be compressed into a few catchwords. This simplification gives us the first clue to the meaning of the dream. I usually tell my patients that when simplifying a dream they must "think in headlines" like a journalist.

Well, let us simplify this dream in such a way. There are difficulties, for the dream is not one pulse, but consists of three

¹ Aunt Maria's daughter.

scenes: the love scene between the mother and the aunt; the family group round the hanging cylinder; and the thought of the secret assignation. The sexual implications of Scene II are obvious at the first glance, and that brings us to the simplification: all the restraints of morality are abolished.

This conflicts with the strictly moral behavior, in ordinary life, of the persons who appear in the dream. It is unlikely that Christian ever witnessed any such scenes, that he ever made sexual approaches towards the mother, that there was ever any sort of homosexual intimacy between himself and his father-in-law or between himself and the latter's son.

This leads us to our second rule:

2. Reduction to the Basic Affect

The patient declares he felt amazed by the thought that the first scene was possible. Then came the idea: "But if my mother can do such a thing with Aunt Maria, then I can make sexual advances to Mother." In the dream he feels strong sexual desire for the mother, and later is unwilling to let others touch the swinging cylinder; he was also aware of an impatient expectation. ("When will this foolery come to an end?"); and then came the agreeable sense that he had a secret understanding with his mother. The affects were, therefore, astonishment, impatience, and joyful expectation. This series of affects is typical of Christian's whole life. (Such is his "affective constellation.") Every new occurrence comes as a surprise. Then there is a phase of impatient doubt, during which temptation is being kept at bay. ("Let it alone.") Follows a struggle between desire and inhibition; and then comes a surrender to joyful expectation of the coming pleasure, though fulfilment is postponed. ("It's getting very late.") This typical affective

490 THE INTERPRETATION OF DREAMS

constellation is encountered again and again, in small things and in great ones.

Now let us turn to the third rule:

3. *Search for Antitheses*

Parapaths are persons torn two ways—or many. In the dream the conflicting trends are expressed by antitheses. The more marked the polar tensions between the ego and the counter-ego (the player and his inner antagonist), the sharper are the antitheses disclosed in the dream. The amplitude of the separation between the antitheses corresponds to the magnitude of opposition in the polar affective tension.

To begin with in this dream we have the antithesis "down and up." The dreamer is above in the loft and sees his mother below in the barn. The mother lies on the top, the aunt is underneath. A second antithesis is that of "active and passive." The mother is passive, he himself is active. He presses his erect penis against her. She suffers this, saying: "If you like, we'll do it." He touches the cylinder, but neither his sometime father-in-law nor the latter's son may do so. He issues orders, saying "We must go home now"; the others obey. Even his mother obeys him, and complies with his wishes.

The last two sentences disclose a third antithesis, that between a freethinking libertine and a puritan. Peter X. is a freethinker. The patient has an agreeable memory of him from childhood's days. He was a travelling salesman, came often to the farm, was fond of making smutty jokes, and delighted in obscene allusions. There had been one scene which Christian recalled very vividly. Peter, with his hand, made a sign indicating coitus, pointing to the patient's father and mother, and

then to Christian and a girl (the stepmother's sister) with whom the patient had had various sexual games, though matters had not gone so far as coitus. Peter was in strong contrast with the morose father, who would never have indulged in such a hint.

The last antithesis is that of religious versus irreligious. Christian had lived through a pious phase up till the age of puberty, and there had been ideas of his becoming a clergyman. By degrees his faith ebbed, until he became a thorough-going freethinker and a complete atheist. As we have learned, however, he recently had a relapse into religion, vainly trying to pray. By and by I shall return to the religious symbolism of this dream.

We discover, then, in Christian an unhappy cleavage into an infantile-religious person and a freethinking atheist. (The father-in-law and the latter's son are both of them strict puritans.) The ego is freethinking, the counter-ego is puritannical.

4. Repetitive Themes in a Series of Dreams

If we analyze a series of dreams, we shall encounter stereotyped themes, which are of the utmost importance since they disclose the guiding purpose of the parapsychy. The first theme, incest with the mother, came up again and again in this patient's dreams, and similar aggressions against the mother recurred. In an earlier dream he was lying in his uncle's bed, out of which he got with his penis erect to make for the bed of his mother, who was sleeping in another room. The theme of packing up (= forgetting), and that of its being very late, are also of frequent occurrence.

It is of great importance when the same theme recurs several

492 THE INTERPRETATION OF DREAMS

times in a single dream. Generally the leading trains of dream thought are expressed by diversified symbols (doublets). In the dream we are now considering, contact is a repetitive theme. With his penis he touches his mother's dress, pressing up against her (the first form of infantile masturbation). He touches the cylinder, but twice he says "Let it alone." The rubber wrapping of the cylinder recurs in the rubber gloves, which he peels off and puts away, everything being packed up. The contrast between puritans and atheists was likewise frequently insisted on in earlier dreams.

5. *Functional and Material Interpretation*

In the functional interpretation of this dream—the interpretation that bears on the mental functions—we must hold fast to the fact that in the dream complete coitus, penetration, is never achieved. Even the son cannot slip into the rubber sheath. However we analyze it, this dream cannot fail to denote resistance to a fuller knowledge. Christian only presses against his mother's gown, "without penetrating." He does not let the others touch something which he regards as sacred, and which here plainly symbolizes infantilism (the rocking or swinging movement). The loft is a functional symbol for his brain. Upstairs in his aunt's room is the place in which he swings something to and fro. This something, as we shall see presently, is an overcharged idea. The packing up signifies veiling and repression, which are also symbolized by rubber gloves and by the amnion. (A bipolar tendency to reveal and to hide.) The patient shuns being analyzed by a doctor, wishing to settle accounts with his conflict unaided. He says frankly: "I shall get well when I recover my religious faith."

The different persons in the dream represent buddings-off from the ego (ego components). Identification with the mother is represented as incest. But the consequences of this identification will be a return to the strict faith of the mother.

In an earlier dream these trains of thought are wonderfully revealed. His mother was called Mary, and signifies also the Blessed Virgin.

Here is the dream :

Barefooted, with my trousers rolled up to the knees, I cross the cold snow to the stair that leads into the loft, hasten past my father, who looks severe and gloomy, and knock at the door above. The door is locked. My mother opens it, gives me shoes and stockings, and says: "You can come whenever you like. I shall always be here, waiting for you."

This dream plainly discloses the voice of conscience. His father regards him with anger, seeming irreconcilable, but his mother (the Blessed Virgin), forgives, and is always waiting for him. She gives him the protection of faith (shoes and stockings).

The dream has, however, also a material, a concrete significance. The shoe and the foot represent a "lingam," a joint emblem of penis and vagina. In the material interpretation of the longer dream, the one with which we are here mainly concerned, the coitus scene between the mother and the aunt denotes a homosexual act, whereas the functional interpretation is that it signifies an amalgamation of the qualities of these two persons (the aunt and the mother) to become a joint individual. In the material interpretation the swinging cylinder is a phallus sheathed in a condom, also the embryo wrapped in the amnion; but in the functional interpretation it is the central idea of the illness. In the functional interpretation we see the patient refusing

494 THE INTERPRETATION OF DREAMS

to allow anyone to touch the enigma of his birth, nor does he himself dare to face this "parent-child" problem (which is likewise adumbrated by the sometime father-in-law and the latter's son, as well as by Aunt Maria and the latter's daughter, Cousin Anna).

6. Relation to the Illness (the Central Idea)

I have said that the swinging, pointed cylinder signifies the patient's central idea, the axis of his thought, his over-charged idea. Why is it depicted as a phallus? He longs to have his penis handled (a primal reaction), and at the same time shrinks from having this done. I shall return to the homosexual significance of the dream, but for the moment I am only concerned with the central idea.

Christian is a shoe fetishist. He looks always at a woman's feet. Her shoes interest him more than her face. But he is not interested in any or every shoe. It must be black and pointed, must lace up, and he prefers it to be of patent leather, or at any rate highly polished. When the nursing sister (Object III) sits in front of him, if she crosses her legs and swings the upper one, he becomes sexually excited, feels he must touch the point of her shoe, and even kiss it. On one occasion when he did this she said: "Let it alone." She craved for more intimate caresses, but he was impotent. It was then that she gripped at his penis (the woman's primal reaction).

The genitalization of the foot is admirably indicated in this dream. The foot is a phallus substitute. This might be taken as confirming the views of Freud expounded by him in an essay upon fetishism which appeared in the International Psychoanalytical Society's 1928 almanac. Freud says here that the son

is in search of his mother's penis—the hypothetically amputated penis, of course. Here we are back at the castration complex. I do not deny that men are apt to think of the mother, or of woman in general, as being equipped with a penis. Here we have at work the desire to combine heterosexuality and homosexuality in one person, and thus effect a synthesis of the divided sexuality. The patient spontaneously informed me that the heel reminded him of the penis, the shoe of the vagina. The swinging cylinder of the dream signifies his central idea, the shoe, which he alone is to touch. But what does the shoe signify?

In my book *Sexual Aberrations, The Phenomena of Fetishism in Relation to Sex* (Liveright, New York, 1930), I draw attention to the extreme condensation whereby the fetishistic symbol becomes the centre of an outlook on the world, and even a secret religion. The fetish includes crime and punishment, Satanism and religion; it unites all the different sexual trends into a single symbol; its real purpose is to bring about asceticism. In Object III Christian for the first time discovered his fetish in a perpetual wish fulfilment. The result was impotence, an asceticism forced on him in his own despite.

7. Relationship to Death and to Birth

Death and birth are the extreme poles of life. If the dream is a microcosm, these two extremes must be clearly demonstrable in it.

The relationship to procreation and to birth is plainly discernible in the dream. We find a reference to coitus with the mother (identification with the father); and we have the pointed cylinder which, through the mention of its enveloping membrane (the amnion) plainly discloses itself to be the embryo. The swinging movements are not only the to-and-fro movements

496 THE INTERPRETATION OF DREAMS

of coitus, but also the rocking of a cradle and therefore reminiscent of the happy days of childhood.

But where is the relationship to death? It is contained in the fetish, which in earlier dreams we have interpreted as symbolizing a coffin. His mother's coffin was covered with black varnish, and had polished metal plates.

Every detail of this patient's fetishism leads us back to the coffin.

He remembers his mother's burial. Ropes were used to lower the coffin into the grave. Frosty weather prevailed, so that it was hard work for the gravedigger. A second corpse, that of a drunkard, was lowered into the tomb. He could lie on the top of her, and this thought hurt Christian very much. He had the distressing idea that perhaps his mother was not really dead. The second inmate of the tomb might also awaken, and perhaps indecently assault her. The memory was poignantly vivid. Christian volunteered information about it when I drew his attention to the obsequial significance of the shoe.

These thoughts were merely projections of his own wishes. He had a strong sexual desire for his mother. An only child, he had always slept with his parents (same bed), and had often listened when they had coitus. When his mother was in the act of dying he was struck by the horrible fancy that as soon as she was dead he would be able to fulfil the desire to which, living, she would have refused to accede. In the fetish, a not-living object, these wishes were sketched in as crime and punishment. His necrophiliac inclination is plainly disclosed by some of his sexual peculiarities. The first wife was frigid, but with her he was always potent, frequently beginning to possess her when she was asleep and therefore called up the image of a dead woman. Object II was a woman with an icy-

cold skin. When he got into bed with her, he always found her as cold as a corpse. Her feet might have been dead. To stroke her chilly skin gave rise in him to intense sexual excitement. Then came Object III, in whom his kisses aroused such excitement. She was a hot-blooded creature with a burning skin, and she made orgiastic rocking movements—those of a woman at the climax of sexual ecstasy. But with her, Christian was impotent.

Since the aunt who appeared in the dream had been dead for some time, we have here the confirmation of his fantasies at his mother's burial. The words "It's getting very late" signify his belief (and wish) that he is likely to die soon. The house where there are the best chances for coitus is the tomb. The defence against this thought is plainly indicated by the words "Let it alone." The father-in-law's son wanted to slip into the rubber sheath. This is manifestly a fantasy concerning his mother's womb, the womb being like the tomb—and not by rhyme merely. He himself wanted to slip into his mother's grave; he, the son, wanted to become an embryo once more, or to be again a baby in the cradle, that he might begin life anew.

At the interment, in accordance with ancient custom, the coffin was swung to and fro on the ropes by which it was suspended, while those standing round said prayers, and touched the coffin with two fingers which they then carried to their mouths. (A symbol of the kiss.)¹ His suicidal impulses culminate in the thought of hanging himself (the hanging cylinder). He is checked by his fundamental religiousness, and by the hope of finding his mother in the life beyond.

¹ Perhaps also of a necrophiliac or cannibalistic action. (Cf. the custom of the death meal.)

8. Relationship to Religion

This relationship is closely intertwined with the death problem and the birth problem. The patient's mother was called Mary. In early youth he practiced a zealous Mariolatry. A picture of the Virgin Mary was his first infantile and artistic impression. When he was naughty, his mother would lead him to the picture of the Blessed Virgin, and would say: "Look at the Mother of God and then look into my eyes. After that, I am sure you will speak the truth." His last relapse into religion was a reversion to the Virgin Mary. His dream concerns the mystery of the Immaculate Conception. He does not wish to touch this mystery with sacrilegious fingers, but to have faith in it as he had faith in his mother. The swinging object recalls the swinging church bells. (An outer case and a clapper.) To "go home" means to die, to return to Mary. He must strip off his unfaith (the rubber operation gloves), and once more become the pious puritan he was of old, as Peter X. had become (this being a reference to St. Peter at Heaven's Gate. In the dream recorded on p. 493 there is a more explicit reference to Heaven's Gate).

Christian learned to read very early, and the only book he had was the Bible. From its pages he learned the fear of God, but the book was also the instrument of sexual enlightenment and of sexual stimulation. Many of the scenes depicted in the Bible became the features of his masturbation fantasies, especially the story of Susannah and the Elders. The significance of the Susannah fantasy will become clearer by and by.

9. *The Three Chief Time Trends in the Dream*

These are: (a) the actual situation and the actual conflict; (b) the retrospective trend; (c) the prospective trend.

Let us first consider the extant, the actual situation, and see how the patient is trying to resolve his conflict.

After many vain attempts to escape a liaison with Object III, he resigns himself to his fate. He won't marry her, but makes her his mistress without breaking away from his wife. He wonders how he can best avoid the danger of impregnating her, and decides to use a condom; but he has an objection to these preventives. His dread that his mistress may become pregnant is plainly shown by the embryo in the dream; and the idea of having abortion procured, should that happen, by stripping off the operation gloves.

I have referred already to the affects in dreams. When the affects are obvious they are easily detected. But in the dream now under consideration we have to do with a concealed affect—jealousy.

There is an embargo on this affect. It is "strangled." Many persons conceal jealousy because when the emotion becomes active the whole sadistic complex is released. Christian is jealous in regard to his object. It was as concerns Mary that, for the first time in his life, he became aware that he was jealous. The reasons are plain. The nursing sister is of so ardent a disposition that he was alarmed by the turbulence of her affects and depreciated her. (This notion is confirmed by other dreams.) Since, being impotent in relation to her, he could not gratify her, it was natural that he should suspect her of seeking satisfaction elsewhere for the passions he had aroused, of abreacting with another object. Like his mother,

500 THE INTERPRETATION OF DREAMS

she was called Mary. The dream confirms this fancy. He sees her having sexual relations, though only with a woman. But, as we shall learn in a moment, this woman really represents a man. The mingling of homosexuality and heterosexuality was likewise to be elucidated in the course of the analysis. Object III is now his fetish substitute, and no other man may touch her.

The prospective trend of the dream is bipolar. He postpones the wish fulfilment. But through the train of dream thoughts there also plainly looms the intention to renounce gratification and to seek refuge in piety. His impotence is enough to prove that the ascetic tendencies have hitherto been stronger than his desires.

The dream further shows, indeed, that he has written "finis" under life. He has intercourse with a dead woman, i.e. he wants to die. He has strong suicidal inclinations. The unsuccessful analysis by the orthodox Freudian made him fully aware of these inclinations. He had to renounce his object, and yet at that time he was not capable of doing so, for this object had incorporated several other objects and had really become substitute for a leading idea.

Thus the dream discloses that he is sick of life, and would like to return to Mother Earth. (The fantasy of suicide by hanging.)

Much more important is the restrospective trend of the dream, which will lead us far into the complicated mechanism of his fantasy.

This brings us to his relations with his mother. As a child he became fully aware of his incestuous desires. When she was dead he hoped to conquer the father, who had never shown him the least trace of tenderness. He occupied a position in the mother's bed, but had to abandon it in a year. Then

he transferred to the stepmother. The sexual amusements with the nieces and stepsisters have previously been described. He was precocious in his development, and it often seemed to him that his mother was exceeding the limits of permissible tenderness, so that he fancied it was within his power to consummate the act of incest—but his conscience imposed a barrier. Later his passion was transferred to the stepmother's children, his half-sisters.

Under the same roof lived an uncle, a married man with a family. He was a cheerful fellow who contrasted sharply with the morose father, was tender to his own children, and extremely fond of the patient, whom he liked to have in his rooms. Some of the earlier dreams showed the great importance of this uncle, who played a leading part in the family romance. In one of his dreams he left his uncle's bed and crossed the passage, wishing to go to his mother's bed and consummate intercourse with her. (Identification with the uncle.) He used to believe that he was his uncle's son, but this period is lost in the mists of amnesia. The painful thought has been repressed. I think he must have witnessed a love scene between his uncle and his mother. (In the dream the aunt represents the uncle.) His mother, then, had two husbands, just as his father had two wives. The scene from the dream recorded on p. 493, when he was knocking at his mother's locked door, and his mother opened it, saying to him "You can come whenever you like, I shall always be here waiting for you," may contain reminiscences of childhood.

Why did the father never show him any affection, or say a kind word? Why was he beaten and otherwise ill-treated? He had a younger brother, who was ill in bed, dying. His mother sent Christian to fetch the father, at work in the fields. He

502 THE INTERPRETATION OF DREAMS

ran, and shouted as soon as he was within call: "Come, Father. Frank is dying. Mother has sent me to tell you to come directly." The father growled "All right"—and went on with his work. Three times Christian was sent, but in vain. The brother died before the father got home from work in the evening. Such scenes were graven on the boy's memory. His father (he thought) would not have been so callous, had Frank really been his own child. Very early, Christian became jealous, being jealous of Peter, the travelling salesman, who paid court to his mother.

In accordance with the law of psychical parallelism, it was only to be expected that he should entertain similar suspicions with regard to his own life. His first wife did not bleed when he first possessed her. He did not ask whether she had already been deflowered, for she had made such a parade of her spotless innocence, but he had his suspicions with regard to a commercial traveller (a Peter imago) who in the neighbourhood bore the reputation of a Don Juan. Remarkable, too, is Christian's attitude towards his son. He now knows that he has always had his doubts as to the boy's paternity, and the thought has been most distressing. He has annulled the idea. ("Let it alone.") In the dream the father-son relation is vividly depicted. The haunting, the vacillating thoughts (Who is my father? Who is the father of my son?) are represented by the oscillations of the cylinder, which has appeared in an earlier dream. Here there was a cylinder containing two sorts of blood, which would not mix. His association was: the biological blood-test (a precipitate reaction). In another dream his tall hat ("cylinder hat") had been changed. Dreams about exchanges of this sort are typical of Christian.

' After very early infancy, he had never found it possible to

show tenderness towards his son. When he divorced his first wife, the boy remained with the mother, who had such a way of fondling the child that Christian conceived a suspicion that incestuous relations existed. This idea had a pleasurable tinge, which is explicable from the foregoing, and for which additional determinants will be given presently. From time to time the son writes him abusive letters full of complaints and invectives. But these epistles are usually followed up by others in which the son expresses penitence, asks pardon, and vows his love for his father. The son's attitude is bipolar.

Christian is likewise bipolar. Outwardly he has no interest in the son, and used to be jealous because the mother seemed to him so much more interested in the boy than in himself, whom she neglected. But during the analysis homosexual inclinations came to light.

Now let us consider some of the other determinants of the dream.

*10. Relations to Homosexuality and Heterosexuality:
The Trisexual Structure of the Dream*

In my book *Die Sprache des Traumes* I drew attention to the bisexual significance of all dream symbols.¹ This is true, not only of the symbols, but of the dream as a whole. Recent researches have convinced me that the dream also brings in the child, and therefore has a trisexual structure. In the dream we are now considering, the act of intercourse between the mother and the aunt is homosexual. The mother lies on the top, and is

¹ Freud asked me to enlarge upon this theme: "Is the snake bisexual? Surely it is nothing but a phallic symbol?" I replied: "The snake is likewise symbolic of the woman who is false to her husband, but never of the husband who is false to his wife."

therefore equipped with a suppositious penis. The play with the big phallus (the pointed cylinder) is homosexual, for only males take part in this.

Christian is unable to explain his ardent love for Object III. He often calls her "Mother," though she is younger than he. Obviously, he says, she must be a mother imago. But he is much astonished when I tell him that she symbolizes his son, and that he discharges his homosexual trend upon her. She wears her hair in an Eton crop. The first time he saw her, she was wearing an operation cloak, and she is most stimulating to him when she wears this white cloak. Her features remind him of his son.

He considers his son to be of feminine type, for the young man is beardless, is slenderly built, and has a pelvis of womanly shape. But the patient's fantasies go farther than this. He used to be afraid that his son might be homosexual; then came the idea that the son was having incestuous relations with the mother. (This was a projection of his own incestuous desires.) In his shoe fetishism, homosexuality is disclosed by the fact that instead of the heel he often pictures a phallus. The shoe into which the heel is inserted symbolizes a vagina. His mother used to wear big sabots. The picture of the present fetish was only formed in his mind after he had come to live in a great city. At fourteen he picked up one of the shoes of his step-mother's sister, and used it for masturbation. This shoe was of a comparatively slender make—a transition to the patent leather shoe which is now his ideal fetish.

Enough to mention that the child appears in the dream. Thrice the child-parent relationship is alluded to: he and his mother; the ex-stepfather and the latter's son; Aunt Maria and her daughter Anna.

His homosexual attitude towards his father is becoming plainer to Christian. It was reproduced later in affect-tinged relations towards his official superiors. The same relationship is mirrored between himself and his son. Why does he object to anyone touching the phallus? Has he vague memories of a scene in which he yielded to the homosexual impulse?

He was sixteen, and was sleeping in the same bed with a cousin. They practiced mutual masturbation and found it intensely pleasurable. Later he successfully resisted homosexual inclinations.

II. Anagagic and Katagagic Trends

Anagagic trends have an upward direction, promoting the development of the ideal ego. Katagagic trends lead towards the Satanic ego; they are amoral, antisocial, being the manifestation of repressed impulses and of suppressed criminality.

The katagagic trend of the dream we are considering is obvious: the mother's adultery, a pluralistic homosexual scene, incest with the mother.

Nevertheless the end of the dream is anagagic. The dreamer packs up the forbidden articles, does not allow anyone to touch the cylinder, and Peter becomes an Old Believer.

12. The Dream Discloses the Patient's Dominant Idea

This dream shows more than the guiding motives of the dreamer, it discloses also his main guiding lines. It approaches his life conflict. He is a farmer's son, and regrets that he has not himself become a farmer and has not inherited his father's farm. In the dream he strips off the rubber operation gloves, packs up the medical preparations and apparatus, to become

506 THE INTERPRETATION OF DREAMS

once more a farmer (an Old Believer—like his father). All the characters in the dream are farmer-folk and those closely connected with farming.

But Anna is still to be explained. I have already alluded to the patient's incestuous attitude towards his mother and his stepmother, and to the transference on to the stepmother's sisters. We now learn that he has a stepsister. According to what he subsequently declared, he had used her overshoe as a fetish. She went to school with him, and was the first girl in the village to wear modern low-cut lace shoes. Shortly after his divorce this girl came to keep house for him for a few weeks. She was a temptation to him, and he asked himself why intercourse with a sister should be looked upon as sinful. She was called Anne and Susan (Sus-Anne). Her looks reminded him of those of the youthful stepmother, and she was his real love object, from whom he transferred upon Object II and Object III. Now she was married, and her marriage was followed by his first attack of depression. Then came death wishes as regards his own wife and Anna's husband. He always thought of Anna as "Susan." But these thoughts contrast with reality. Never again will he be a farmer, never will he win Anna for himself. "It's getting very late." If only he could be young once more, and could begin life over again! In the dream his father-in-law's son (himself) tries to slip back into the amnion, in order to be reborn.

This brings us to the womb fantasy. In his mother's womb, he will be able to play with his father's phallus. This fantasy, whose reality coefficient is practically non-existent, shows us that he suffers from dread of insanity.

In the discussion of this dream I have elucidated the main outlooks which have to guide us in dream interpretation. I have always found these outlooks to be trustworthy guides. In the

cases we are now considering, the analysis brought complete clarity.

Though I have recorded the analysis as exhaustively as possible, some of the outlooks have been omitted for lack of space. I should like to mention one more, because it is of great importance.

I refer to what are called resistance dreams. I am always delighted when a patient produces what is obviously a resistance dream. One of the most important laws of dream interpretation is that a resistance dream reveals the weak spot of the parathy. The imagery chosen by the resistance is a spiritual betrayal, showing what it is which the dreamer finds most in need of defence.

The law of bipolarity is marvellously exemplified in every dream. My formula for the essence of the dream runs as follows: The dream seeks for a solution of the dreamer's main conflict. Let me supplement this by saying: The dream is a search for a compromise between the katagoric and the anagoric ego.

Some Prerequisites to Proper Interpretation

I think I have given adequate proof of the importance of intuition in dream interpretation. But it would be a mistake to regard this intuition as no more than a lucky guess or as "divination"—though patients are apt to say, when dumbfounded by an intuitive explanation: "You have divined that wonderfully." There can be no question of divination, as this term is properly understood, no question of an arbitrary grasp of the content of a dream, by some mysterious process—perhaps the fruit of a peculiar gift, such as telepathy. There are various prerequisites to an intuitive interpretation.

508 THE INTERPRETATION OF DREAMS

These prerequisites are:

I. KNOWLEDGE OF THE DREAMER'S PERSONALITY

Very rarely do I try to interpret a dream that is related to me by someone of whom I have no previous knowledge. Of course there are dreams whose meaning is obvious at the first glance to one who has a general acquaintance with the symbolism of dreams—as expounded by myself in my book *Die Sprache des Traumes*. Such an interpretation may lead us to infer the existence of repressed sexual desires, death wishes, paraphilias; but the inferences will remain superficial if we do not know the personality as a whole. By knowledge of a personality I mean all that is embraced in characterology, in the individual's specific reactions to his environment, in his outlook on the world, in his temperament. The patient's conduct, his behavior, can guide us to safe conclusions. I have long been familiar with the principles which J. B. Watson summarizes in his two chief works, *Psychology from the Standpoint of a Behaviourist* (1920) and *Behaviourism* (1925), and have tried to appraise everyone in accordance with behavior, to grasp individuality from the behaviorist standpoint.

2. KNOWLEDGE OF THE DREAMER'S LIFE HISTORY

The first prerequisite and the second are almost synonymous. Precise knowledge of personality is impossible unless one has studied the person's life history. Life history and personality combine to give us a true "likeness." Just as when we are concerned with an organic illness we have to allow for both constitutional and environmental factors, so is character an outcome of various heredity factors (genes) and of experiences; it is determined both congenitally and environmentally.

3. KNOWLEDGE OF THE PARAPATHIC SYMPTOMS

The patient comes to an analyst for treatment as the sufferer from particular symptoms. He may complain of impotence, anxiety states, doubt, incapacity for concentration, obsessions, or what not.

In the previous chapters I have shown how a symptom finds expression in dreams. Each kind of suffering has its own speech in the dream. Just as there are individual dream symbols, so is there a specific organ speech of the mind which employs in the dream an individual, characteristic idiom. Every person has his own dream language, colored by his environment, experience, occupation, attitudes, and secret wishes.

Dream interpretation must therefore be appropriate to the person concerned. Knowledge of the dreamer's character and life history are essential. That is why the first dreams produced in an analysis are apt to be incomprehensible to begin with. As I have shown, they cannot be decoded until we have acquired a complete knowledge of the personality. The simplification of the dream imagery enables us to reduce the individual dream language to a general formula and will ultimately guide us to a correct interpretation.

4. KNOWLEDGE OF THE CENTRAL IDEA

As stated before, every parathy is grouped or concentrated round a central idea (the patient's leading idea, his mystery, his avowed or hidden aim in life). A knowledge of this central idea often facilitates the prompt interpretation of a dream. As many of the examples given in this book will have shown, such a central idea is or should be discoverable in every dream. Especially instructive are the dreams of the homosexual man

510 THE INTERPRETATION OF DREAMS

recorded in Chapter Fifteen, all of which I have interpreted with reference to his mystery, his central idea.

5. THE PATIENT'S MENTAL CONFLICT

This is a factor in every dream, manifesting itself in the antitheses as an utterance of the patient's polar tension. In the striking instance of the doubter Rudolf (p. 339), a knowledge of the conflict facilitated an intuitive interpretation. The central idea was: "I want to become exclusive owner of the factory." The conflict was rivalry with the brother. The symptom which evaded understanding was the patient's hatred for his mother. What I did not know was a secret which weighed heavily on him, and which he hesitated to acknowledge even to himself—that he suspected his mother of having burned his father's will. His life history told me that he had been his father's favorite. Might not I have come even earlier to the conclusion that his father must have arranged matters better before dying? Anyhow the liberating idea was not a lucky guess, not a divination, but the outcome of two months' hard work.

6. THE PATIENT'S SPECIFIC REACTIONS WHILE TELLING A DREAM

The more lightly a patient seems to estimate one of his dreams, the more important it may really be. Often a patient is ashamed of a dream, and refuses to tell it. Or he may tell it to the accompaniment of strong emotion (as in Rudolf's case). Either one or the other gives cause for reflection.

Disproportion between the dream as related and the subsequent affect shows that behind the façade of the dream must lurk the dreamer's life conflict or actual conflict.

7. THE PATIENT'S BEHAVIOR WHEN THE DREAM
IS BEING INTERPRETED

Refusal to produce associations to a dream, or an attempt to shunt the associations into a siding, discloses a significant resistance to the possibilities of interpretation.

8. REJECTION OF THE ANALYST'S INTERPRETATION WITH
CONSIDERABLE HEAT GIVES A CLUE

When an interpretation has been rejected with animus, it will often be found at the next sitting that the interpretation is substantiated by new associations and other important material. Freud drew attention to this long ago.

Of course such an experience confirms the analyst in his opinion, and facilitates his intuition. But what follows is the most important factor of intuitive interpretation.

9. IMAGINATIVE INSIGHT INTO THE WORKING OF
THE PATIENT'S MIND

The dream is long-suffering, and is not in a position to protest against an arbitrary interpretation. Every psychotherapist can read his own ideas into a dream and then "discover" them there. Intuitive interpretation can, therefore, only thrive upon the foundation of the analyst's dispassionateness. This means that one who is not free from complexes will either overestimate or ignore in the patient the complexes that are equivalent to his own. The law I originally formulated in this connection runs:

EVERY ANALYST IS BLIND TO SUCH COMPLEXES AS HE HIMSELF HAS.

512 THE INTERPRETATION OF DREAMS

This may be amplified as follows:

EVERY PSYCHOTHERAPIST WHO IS UNDER THE DOMINION OF AN OVERCHARGED IDEA WILL TEND TO INTRODUCE THIS IDEA INTO ANY DREAM HE ANALYZES.

We see, once more, that every analyst should himself have been analyzed, if only as a preliminary to his practicing dream interpretation. Of course this would only be a perfect safeguard if an analysis could be relied upon to free the analysand from complexes. But that, alas, is too much to expect. A psychotherapist who is unduly self-centered will not give the requisite attention to the dream his patient relates. Successful intuitive interpretation presupposes that the interpreter can achieve full imaginative insight into the working of the patient's mind. One who is himself preoccupied with cares, doubts, shattering experiences, or is subject to a parathy, may fail to interpret a dream because he is incapable of imaginative insight (empathy).

The correct formula for achieving imaginative insight is: "How should I myself think and feel, were I in the patient's situation?" We err if we look at the matter exclusively from our own attitude.¹ The analyst should be as well able to make common cause with a religious believer as with a sceptic or an agnostic. Renunciation of the observer's ego is indispensable here. One who is incapable of this had better stick to the method of free associations, as practiced by the orthodox Freudians.

Let the analyst bear in mind that dream interpretation is not an intellectual feat, but an affective process. This is implied by the German term *Einfühlung* ("feeling in"), usually rendered as "imaginative insight," but perhaps even better as "empathy."

¹ English readers will be reminded of the title of one of Charles Reade's novel, *Put Yourself in his Place*.—TRANSLATOR.

Otherwise the word would have been *Eindenken* ("thinking in"). This latter process would be of no avail. The dream discloses the patient's hidden affects; and these affects can only be tapped affectively, by a kindred affect. People are wont to say: "We find the secret thoughts." But behind every thought, as Strindberg said, there slumbers a passion.

IO. INTERPRETATION OF A SERIES OF DREAMS FACILITATES
INTUITIVE INTERPRETATION

When an analysis is conducted in accordance with the previously described rules of art, each dream will be found to be the continuation of the previous one. It does not suffice that the patient or the doctor should keep a complete record of the dreams.

Before the attempt is made to interpret a new dream, the previous one must be read and borne in mind. Should a dream motif recur, the earlier dream that contained it should be looked up, and the new version of the motif should be carefully compared with the old, so that the advance of knowledge can be estimated. In a properly effected analysis the dreams read like a serial story "to be continued in our next." Life rolls backwards like a film that has been reversed.

II. THE ANALYSAND'S ASSOCIATIONS LIKEWISE
SPEAK IN SYMBOLS ¹

The associations often seem incomprehensible, and appear to be beside the question. But in serial interpretation the meaning of ostensibly meaningless associations grows plain. Still,

¹ First described by Löwy in "Psychoanalyt. Praxis," Verl. Hirzel, Lipsia, First Volume, 1931.

514 THE INTERPRETATION OF DREAMS

associations should never be accepted without criticism and caution.

In the course of a long analysis we can often infer the existence of a repressed complex, which can be intuitively recognized in the dreams, though the associations apparently point in some other direction. Yet, when we analyze them we perceive that symbolically they illustrate the important matter. We thus gain a profound insight into the thought processes, observing in essentials how the repressive factors are actively at work in order to hide the truth, while nevertheless this truth emerges.

In all cases of obsessional parathy I have been able to prove that in the patient's youth the authority complex was shattered by the mother's adultery or the father's loose behavior.

A lady patient suffering from grave obsessional parathy, who had previously been analyzed for more than two years, had brought to the second psychotherapist dreams which she subsequently handed on to me. They showed plainly that she suspected her mother of adultery; but in her waking consciousness there was no trace of any such suspicion. However, there was one dream in connection with which the father was brought into association with a stag. There were no further instructive associations to this. My intuition told me that the stag association implied a belief that her father had "to wear the horns." In the next dream there was talk of a rotten plum and a rotten apple which had been found in her mother's bed. Still no further associations. A second dream during the same night spoke of a stag whose antlers were sprouting.

Asked for associations to the apple, she said "paradise" and "the fall" (into sin). Then she thought of a dream she had dreamed when twelve years old while being anaesthetized for an operation. It was a narcosis dream, in fact.

I dream that I am swinging, sustained by a rope across a big space. The rope is attached to the centre of the space and I am swinging round the axis. It is most alarming, and suddenly the rope breaks or I lose my hold of it and fall with fearful anxiety into vacancy. Unexpectedly I come against a hateful spongy something, and bite into it with all my strength in order to hold fast. Previously, while falling, I may have shrieked.

She recognizes that this must be a dream about her mother's womb, and that the rope must be the umbilical cord. (She had been trained by the previous analyses.) But to the spongy mass her association was again the rotten apple into which she bit, and the fall into sin.

After these associations, a memory cropped up. She was seven, and the family had just moved into a new flat. Her father was sitting on a chair in one of the rooms, and he never noticed that the cord by which an electric chandelier hung was giving way. The lamp fell on his head and cut it open, so that blood streamed from the forehead. The patient was terribly frightened.

When we analyze the various associations, we see that they supplement one another. The bloody forehead is connected with the antlers. The injury to the father symbolically represents the tragedy of his marriage. (His wife had given him the horns to wear.)

Functionally the narcosis dream is extremely significant. Wonderful is the description of how, under the influence of ether, the thoughts circle until consciousness tumbles into darkness—a darkness where the dream itself is forgotten. Nevertheless the trauma of youth is comprised in the narcosis dream, and it might be maintained that in the suffocation of anaesthesia (as in all deadly fear) we experience a recapitulation of the most momentous episodes of life.

This interpretation of the dream can be confirmed by a study of previous dreams. Indeed one can discern how a lost memory

516 THE INTERPRETATION OF DREAMS

thrust itself into various images, trying to break its way back into consciousness, but being again and again repressed. Serial interpretation is one of the chief adjuvants of analytical therapeutics.

But in every dream interpretation, whether of an individual dream or a series, the interpreter must live himself into the dream. Already while he is reading the dream (merely to have it communicated by word of mouth does not suffice; he should read it, if possible, but the patient does not always bring a written report) his own thoughts intervene, and the process of "living himself in" is at work. He regards the dream from all possible angles, as I have described extensively in the present book; and, almost unawares, the intuitive interpretation will surge up out of his unconscious.

As I stated before, I find associations indispensable, but we must not accept them without criticism and caution. In most cases it is essential to combine intuitions with associations. Indeed, the old method demands a great expenditure of time and patience. In serial interpretation it is no more than supplementary to the active-intuitive method, which makes us independent of the dreamer's associations and resistance.

I shall now give as a classical instance of the combination of the two methods (association and intuition) the first "paternal womb dream" which I was able to interpret.

A medical student aged twenty-four came to me in great excitement. Something terrible had happened to him. For many months he had been in love with a girl who returned his affection. He had long tried to persuade her to become his mistress, but she had indignantly refused, and had at length broken with him. Then, only a few days ago, she wrote to him that in a fortnight, by her parents' wish, she was to marry a man she did not love. But before

doing so, she would give herself to the man she did love. This prospect produced in him a condition of almost permanent erection until the hour of the rendezvous arrived. Then they went to a hotel, and he wept amid the fervor of anticipation. But to his despair he now failed to get an erection, though with other women before this he had proved fully potent.

Such is an epitome of his story. So greatly was he discountenanced that for weeks he had been unable to study. He had the strangest dreams, and could not understand them. His father, hard-hearted and strict, whom he frankly detested, had died some years before. His mother had always been most affectionate and tender. But in a recent dream, all this had been turned upside down:

In my dream I had a tender and affectionate father, whereas my mother was a loathsome megaera. I flung myself upon my mother and strangled her. Then I was brought into court and tried for matricide.

Obviously he wishes to defend himself against his mother's influence and to uproot his hatred of his father.

In another dream he went for a walk with two girls, the daughters of one of the judges of the Supreme Court. Once more, unexpectedly, he found himself being tried.

These dreams show that, on the one hand, the patient must have a strong criminal complex, and, on the other, must dread the consequences of a crime which is likely to lead to his being tried. Such a view is supported by a stereotyped dream which periodically recurs. After it he awakes very anxious and suffering from palpitation. He stands, in fact, upon the edge of a precipice. I recommended an analysis to which he gladly agreed.

The first dream he brought me during the analysis was remarkable enough. It ran as follows:

518 THE INTERPRETATION OF DREAMS

I was sitting with a woman, of whom all I knew was that she was a woman, in the corner of a narrow-arched niche in a thick wall. We sat there in silence for a long time. Suddenly there leaned round the corner a creature whose face was lighted from within outwards as if with an incandescent lamp. With glowing eyes it looked at us for a long time and said: "Oh!"

But the interpretation of this dream was not difficult for one familiar with the religious symbolism of dreams. The woman in the niche is the Blessed Virgin. The dreamer himself is the infant Jesus (Christ parathy). His second self—as he believes the "moral" ego, but really the "lustful" ego—stared at the Blessed Virgin with glowing eyes. The first determination allows us to infer that an inner light has illumined him, and that for this reason he spared the virginity of the girl he loved. Manifestly ethical inhibitory ideas deprived him of potency. The girl was to marry a fortnight hence. Would he be right to deprive her lawful husband of the enjoyment of her virginity? Besides, the husband would probably discover that she was no longer a virgin, and would send her home in disgrace. •

The second meaning of the dream derives from an ardent love for the mother. He looks at his mother with glowing eyes. But what does the enigmatic "Oh" signify? No associations to the word occurred to him.

"Don't you know a poem in which the lines end with "Oh" or "O"?"

"Yes, I believe there is a ballad . . ."

"What ballad, and what is it about?"

"I can't remember."

"Let me help you out. It's called *Edward*."

"Yes, *Edward*, that's it."

"Well, what's it about?"

"A slain knight who falls from his horse."

"Not quite that. It begins:

"Edward, why is thy sword so red,
Edward, Edward?"

"Lo I have stricken my gersfalcon dead,
Mother, O mother, oh."

"Yes, yes, I remember now."

"Do you recall the end?"

"No, I've quite forgotten it."

"Edward has killed his father. He wants to atone for this, and his feet can find no rest on earth. Then he curses his mother, and at the close comes the formidable intensification of the ballad:

"For 'twas thou that advisedst it, oh."

The rendering of this 'Oh' demands great skill from anyone who recites the ballad."

"I know that quite well, for a few days ago I declaimed it to myself in my own room."

I showed him how vigorous must be his repression of the thought of parricide. In the first dream it has been "turned upside down," for he dreamed that he had loved his father and killed his mother. In the second dream, parricide (Oh!) was in the latent content.

"That night I had several other interesting dreams," said the patient, and read me the next dream aloud.

This was followed by two more, which may immediately be brought into touch with the first. Here are the three of them:

1. *I dreamed of an immeasurably high plane standing at an angle of from 60° to 70°, and of the consistency of majolica. It was of a yellowish colour, or in many places flesh-coloured. The beginning and the end of this plane were veiled in mist. Symmetrically distributed upon it were hexagonal projections, about twenty inches high and forty inches in diameter. On this plane were disporting themselves nude young men and nude girls, some of them*

alone and some in intimate embraces. They all had their feet in a peculiar position, so disposed that the thighs and legs were adjusted to four sides of a hexagon. These young people were moving steadily downwards and gradually disappeared into the lower belts of mist. The movement was extraordinary. It was like the gliding of a leaf in gently flowing water. As it floats along, the leaf is hitched up from time to time by some obstacle, then breaks loose; and so it goes on and again. All these young persons floated through the air from hexagon to hexagon, remaining seated for a time on one, before moving on to the next; and so on.

All this characterised by the peculiar attitude of the feet. Alone as I was, I followed up the multitude, myself in the same quaint position. Whenever I reached a hexagon where the others had paused in passing, I could see that it was peculiarly smeary and slimy. So with a plain feeling of amazed unbelief I shouted to them: "Are you having coitus, then?" The only answer was mocking laughter.

2. As a private engaged in the manoeuvres I am resting in a wooden hut. It was as long as my body down to the knees, and the open side was closed by the heavy wing of the open door of a barn. My feet and legs as far as the knees, over which was the lower edge of the barn-door, were covered with straw, which I could see through the door. Suddenly I heard someone with a loud voice, which came from an indeterminate direction, shout "Miloaka Mons."

3. My ego was sundered in twain. One part was standing behind a table, on which were outspread a great many large light-green apples. The other part was standing among other persons in front of the table. The apples were on the eye level, so that one could see only the first row of the spectators. The first part of my ego, the part standing behind the table, said: "I invite Saturner."

The first dream is of an unusual type, being a so-called father's womb dream. The patient's associations confirm this interpretation. He is a medical student. I ask: "Do you do any microscopic work?"

"Of course, every day."

"What do the hexagons remind you of?"

"Vesical epithelium."

"The interpretation grows obvious. The flesh-colored inclined plane is the penis. But why the number 60 to 70. How old was your father when he died?"

"Sixty-five."

"That is, half way between sixty and seventy."

In this dream he is a spermatozoon, swimming about in the urinary bladder (such is the infantile theory) until he will reach the mother. The hindrances are the cells of the vesical epithelium. As association he mentions phagocytosis. Passing through the air he reaches the vagina ("smeary and slimy"), and thinks of coitus.

The next dream is a mother's womb fantasy. He is in his mother's womb. (Straw readily catches fire.) Here is the explanation of the enigmatic words "Miloaka Mons."

Mill-oaka Mons. Asked for an association to "Mil" he says that his mother's name was Mila. What about 'oka'?"—"One can also divide Miloaka into 'mi' and 'loaka.' Prefix a 'c' to 'loaka,' and you get 'cloaca.' That is what duckbills have—or you may apply the term to the mother's vagina. The word therefore signifies the mother's mons Veneris—Mila's cloaca and pubic eminence."

The last dream brings us back to religious symbolism. As everyone knows, apples symbolize the forbidden fruit of the Bible. The dream tells us about deadly sins. But what is the meaning of the obscure "I invite Saturner"? Asked for associations, he says "satis," and stops. I point out that "Saturner" contains "Saturn." Did he know anything about Saturn and the Saturnalia? Oh, yes, the Saturnalia were Bacchanalia with a strongly erotic tinge.

522 THE INTERPRETATION OF DREAMS

Slowly I lead him to the point that Cronus was the Greek name for Saturn, and that Cronus was cut to pieces by his son Zeus. "No," he said, "Cronus was castrated by Zeus."

"Now you know, then, why you were impotent. You had entertained the fantasy of gelding your father. In punishment, on the principle of 'an eye for an eye and a tooth for a tooth,' you became impotent. Did you weep when your father died?"

"No, I couldn't shed a tear."

"You see? You had to make good in your relations with the girl. You sacrificed your virility to the manes, wishing to atone to the spirit of the father you had wronged."

Now he produced some more associations. Of late he had repeatedly felt impelled to utter the word "poison." For a considerable time he was troubled by syphilophobia, and, despite his doctor's assurances that a balanitis from which he suffered was a trifling malady, he was firmly convinced that it was syphilis. He also dreaded paranoia, locomotor ataxy, and general paralysis of the insane.

I pointed out that behind this unwarranted syphilophobia must lurk the suspicion that he was suffering from congenital syphilis bequeathed to him by his father.

Then we went back to the word "Saturner."

"Did you know," I asked, "that lead poisoning is sometimes called saturnism?"

"Oh, yes. A few years ago I suffered from lead poisoning which came on because I had been careless in the handling of lead paints. I would not believe my doctor when he said that the gingivitis from which I suffered was due to saturnism. I thought it was secondary syphilis."

Now we knew the significance of the word "satis." He had heaped up an abundance of misdeeds. His father called to him "Satis!" That might also be short for "satyriasis."

He regards himself as an atheist. But he reads the Bible gladly

as a poetical document. He goes to church, moreover, because it "bucks him up," gives him encouragement, tranquillizes him. He would gladly be pious, if he could. On Sundays he goes to the court chapel, for he likes to hear ecclesiastical music. At bottom he is pious, but will not admit; so he play-acts atheism, with himself as audience.

He has a stereotyped dream:

I am reading a book which pleases me over much, but which I have never read properly. I read it aloud, wake up, and go on reading before I am fully awake. Then I really wake up, and still see the letters, but cannot make out a word of what I have been reading.

This book is the Bible, the book of books, and the prayer book. He prays in the dream, but in the waking hours he is ashamed of his piety.

We know that he suffers from a severe sense of guilt where his father is concerned. He wanted to kill his father. (Edward and Zeus.) He would like to be God himself. (Jesus.) He dreams of great medical discoveries, which will be of advantage to mankind. Here is a transformation of the religious idea of himself as the Redeemer. With this the first sitting ended.

There was no sequel to this opening stage, which disclosed the patient's sense of sin and its punishment. His dead father became his judge, and shouted to him a thunderous "Satis."¹

I have reported this case because it shows clearly how, during an analysis, the dreamer evades the most important associations, and how the analyst has again and again to bring him back to the right road. Certainly the dream is far more complicated than it seems at first sight, and more copiously determined. The hatred of the mother was not adequately explained.

¹ I published the case in the second edition of my *Angstzustände* (1912).

524 THE INTERPRETATION OF DREAMS

The patient vanished after his first sitting, and I never saw him again. As far as the technique of dream interpretation was concerned, I acted rightly, but the same cannot be said as regards the technique of psychoanalysis. I should have been more cautious, should have given him only a superficial interpretation, and have kept closer to his associations. My pleasure in my discoveries was so great that it made me rash. He was probably suffering from obsessional parathy, which is often indicated by the symbol of a private soldier.

However, I hit upon the motif of parricide, discovering the source of his sense of guilt, his weariness of life, and his wish (recently conceived) to begin a new life.

Today I should approach the dream with a very different technique. I ought to have confined myself to the theme of his impotence (his actual conflict), to have referred merely to his internal morality which imposed a veto upon the girl's shameless proposal, upon a crime in which he did not wish to participate. Continuance of the treatment would subsequently have rendered possible the full interpretation of the dream.

How would an "individual psychologist" (an Adlerian) have interpreted this dream, and how would an orthodox Freudian have interpreted it? Would their interpretations have been completely fallacious? Not necessarily so, by any means.

For every dream can be contemplated from various aspects. In this respect I should like to refer my readers to Bien's instructive essay *Dreifache Deutung eines Traumes* (Threefold Interpretation of a Dream), in the "Zentralblatt für Psychotherapie," vol. IV, no. 6. Here a dream is interpreted, first by the rules of individual psychology, secondly after the Freudian manner, and third in accordance with my active analytical method. Bien comes to the following conclusion:

"Adlerian interpretation sets out from the inferiority complexes and the multifarious safeguards, to discover the relationships to the community problem and the power problem; Freudian interpretation, on the other hand, proceeds from 'material,' 'sexual'—analytical, and libido theory outlooks, laying especial stress on the infantile factor; whilst Stekelian interpretation is primarily adapted to the practical requirements of the analysis, to the actual conflicts, to the bearings upon the actual analytical situation, and does its utmost to make the best possible psychotherapeutic use of the dream."¹

Bien is right in emphasizing the importance of the intuitive method for the discovery of the analytical situation. I regard the recognition of this fact as one of the greatest advances ever made in the technique of analytical treatment. It further facilitates deep insight into the dream work. Missriegler draws special attention to this in his article *Der Traum als Barometer der analytischen Situation* ("Psychoanalytische Praxis," vol. III). I shall print here an extract which gives the kernel of the matter.

For the diagnosis of the patient's mood we have numerous indications, such as his general behavior, the language he uses, his gestures, his parapraxias (slips, mistakes, blunders, being late for his appointment, and what not). The dreams give us, as it were, an accurate daily weather report. Should this daily report be discontinued or withheld, that suffices to indicate that the analytical weather must be seriously disturbed.

To use the dream for this purpose implies its interpretation sub-

¹ The following articles by Bien contain important contributions to the technique of dream interpretation: *Aktivanalytische Traumdeutung* (a lecture delivered at the Sixth Congress for Psychotherapeutics and published in the report of this congress, Verlag S. Hirzel, 1931); *Zwei Defakations-träume einer Ereutrophobin* ("Psychoanalytische Praxis," vol. III, 1933).

526 THE INTERPRETATION OF DREAMS

jectively. Of course this idea is not new, but I have found its systematic application most helpful to the active technique. The interpretation must, then, be purely intuitive, independent of the patient's associations, and I do not usually communicate it to the patient, but keep my knowledge to myself, to guide my procedure.

I shall best elucidate the method by giving an example, and I take a case haphazard, in order to present the whole dream material, from this outlook, in chronological order. But I do not reproduce the complete dreams, giving only the sentence or portion of a sentence I consider characteristic of the analytical situation. It should hardly be needful to say that in the rest of the dream interpretation the fragments here given have other specific meanings.

The case was one of severe anxiety states of an almost melancholic character in a young married woman who had a strong mother fixation and was taking advantage of her illness to secure a separation from her husband and return home. The treatment was successful, thanks to a fairly active technique.

1st dream (22.8). On the brooklet bank was sand which looked like salt. I should have liked to taste it, but refrained.

This does not yet show much good will to accept the bitter knowledge. I therefore begin by leaving the patient to tell me quietly all about her troubles, while myself remaining quite passive.

During the next few days she produced no dreams, this showing that she was holding aloof; and I cautiously explored her family affairs, since I saw through her fixations.

2nd dream (26.8). You, Doctor, advance towards me, but I recede.

The resistance is obvious. But the fact that she is dreaming again, and sees me advancing towards her, already portends a change. I can venture to be bolder, and to indicate more plainly her fixation upon her family.

3rd dream (29.8). An old woman and a man are coming towards me. This alarms me.

The time for an active attempt at interpretation has not yet come. I must not try so soon to make the patient aware of her mother fixation.

4th dream (30.8). I see my mother, and I look away.

The dream shows clearly that the endopsychic awareness is already far advanced, and that what now hinders progress is more of the nature of an active unwillingness to see. I can therefore actively intervene, since there is no occasion, as there was a day ago, to expect an anxiety reaction. By means of her dreams and reports I show the patient that she has a strong mother fixation. The result is disclosed by the next dream.

5th dream (31.8). The lightning has struck. A conflagration has begun.

The change is manifest in the patient's whole being. Her complaints are less severe, and her attitude towards the physician is a new one. The transference has begun (a conflagration), her love having been detached from the homosexual object of her childhood and turned towards someone of the other sex.

6th dream (3.9). I was sick and went to see the doctor. He ordered me eggs.

Every analyst will know without needing my explanation what has happened since the dream before the last. I have been trying to take advantage of the vigorous transference in order to bring the wife closer to her husband.

7th dream (4.9). Some one has stolen my child.

Her morbid complaints (her child) are less troublesome. I can venture on an attempt to improve the actual situation. I advise

528 THE INTERPRETATION OF DREAMS

her with this end in view. The result is a (not unexpected) change for the worse, which the next dream indicates as follows:

8th dream (7.9). Wanted to be put across the Danube, had paid my fare, but let the boat start without me, and stayed behind.

It is obvious that the change for the worse has also material grounds. The fact that I am treating her, not "for love," but for fees, and that I have been trying to pass on the transference from myself to her husband, have checked the improvement in the patient's symptoms which had begun out of love for me. She won't cross to the other bank, where health can be found. The next dream also indicates resistance that results from the fact that I am extracting money from her purse.

9th dream (10.9). The doctor draws a long skin from my child's neck.

But the dream also indicates that I can draw from her another secret, and can treat her illness energetically. I speak sharply to her about her relationship to her child, describe her latent death wishes as regards her child, and once more achieve a vigorous transference.

10th dream (15.9). I could not move.

The transference is so strong that I can take all risks, for she is defenceless. I now decide upon the last active intervention, demand her removal from her parents' home and her return to her husband. To begin with there is naturally a change for the worse, as is plainly shown by her next dream.

11th dream (16.9). I did not intend to buy, but I could not help trying.

So I do not yield, but insist on my demand. After a few days of intense resistance, self-awareness comes.

12th dream (25.9). A woman had nothing but black spots on her face.

After a few more days the definitive change-over begins.

13th dream (30.9). I went with the doctor to a funeral.

She wants to bury her illness once for all. This same endopsychic awareness leads a few days later comprehensively to the

14th dream (3.10). There has been a terrible storm. Suddenly it has become perfectly calm.

And to a second dream the same night.

15th dream (3.10). The flat has been burgled, and the whole room cleared out.

We may confidently assume that the chief causes of the illness have been overcome.

A dream gives a practically important clue to the extant emotional situation; but a scientific prognosis as to the mood must of course have a wider base than this. Meteorology, for instance, does not determine its forecasts exclusively by barometrical readings; it takes also into account thermometric records, determinations of the dew-point, measurements of radiation, etc., etc. For a local and brief forecast, the barometer will as a rule furnish sufficient guidance. Since, prognosis apart, the dream usually tells us enough for the other departments of our analytical work, a glance at its bearing upon the prognosis of mood will also be expedient when we want to save our own time and energy and to save the patient's money as well.

So much for Missriegler, with whom I agree when he calls the dream the barometer of the analytical situation, since it enables us to forecast if the weather will be fine or stormy. The intuitive method gives us a quick insight, by way of the patient's dreams, into the characteristics of the analytical situation.

530 THE INTERPRETATION OF DREAMS

Consequently dream interpretation is the first stage of any effective psychotherapy.

This brings me to another question which is vital to the technique of dream interpretation. Should the analyst try to interpret every dream from all the outlooks which in the present book have been illustrated with the aid of numerous examples? I need hardly say that this is impossible. In a series of interpretations of successive dreams we should follow the road to which the earlier dreams point, and leave other possibilities unconsidered. For scientific purposes, of course, a more exhaustive investigation of any dream may be attempted. But experience teaches that there are certain dreams which I usually call "key-dreams." Such a dream instantly discloses itself to the expert as one which, both retrospectively and prospectively, can guide him to knowledge of moment. When I am introducing a pupil to my method of dream interpretation, it is my way to use one of his own dreams, or a dream of a patient whom he is analyzing under my guidance, for the application of all the rules of the method of active analysis. I worked at such a dream in collaboration with Dr. Bertrand Frohmann (now practicing in California). Under the title *Analysis of a Key Dream*, the case was published in *The Psychoanalytic Review*, XVIII, 4, 1931. It exemplifies all the rules which have guided me during many years of experience, and facilitates deep insight into my technique of dream interpretation. The report, written by my colleague, runs as follows:

Hans L., aged twenty-two, professional musician, applied for treatment on account of the following troubles: depression, infirmity of will, capricious potency, sense of inferiority. Of average height, rather pale, asthenic constitution. Father died of tuberculosis when patient was only three years old. Mother married

again when he was six. The boy was much spoiled by his mother, and the stepfather had good reason to be jealous of Hans. Patient is aware of his mother fixation, and has read many books on psychoanalysis. Has little to report about his youth. Three years ago he became engaged to a girl of his own age who, like himself, was a music fan. When he told her he had twice had intercourse with women, she was obviously outraged, and exclaimed: "You men always have the advantage over us women."

The patient communicated these details to me at the first sitting, and said that there was one thing he found it very hard to swallow. During the second year of their engagement his betrothed, previously an intact virgin, gave herself to her boss, because she wished to have experience of sexual intercourse before marriage, and thus enter upon it on equal terms with her intended husband.

"This I find it almost impossible to forgive," he said. A second trauma was his discovery that he had been born five months after his parents' marriage. Previously he had regarded his mother as a model of all the virtues. But when he chanced to examine her wedding ring he found engraved therein the ominous date of only five months before his birthday. He asked her about the matter, and she told him she had had pre-conjugal relations with his father, being sure that the man would marry her if she became pregnant. The father did marry her when she declared that otherwise she would have to bring on abortion.

Here we encounter that disturbance of the authority complex on which Stekel rightly lays so much stress. The knowledge that his mother had "flung her cap over the mill" was all the more disastrous to the patient because she had invariably posed to him as exceptionally virtuous. Hans, who, as previously said, had a strong mother fixation, slept in one bed with her until he was eighteen, and even now shared his parents' bedroom.

When he was seventeen and was lying close to his mother he had a vigorous erection and guided her hand to his penis. He rational-

532 THE INTERPRETATION OF DREAMS

ized this by saying to himself that he did so in order to show her that he was now a man. He remembered having often pressed up against her, and of having on such occasions been fully aware of his sexual desire.

His mother disapproved of his engagement. When she learned that he was having connection with the girl before marriage, she became still more critical, and spoke of his betrothed as "an immoral woman." She told Hans that he was too young to marry, and must get on with his work. He had no lucrative post at this date, slept in his parents' bedroom, took his meals with his betrothed, and accepted pecuniary aid from her—though he regarded this as humiliating. Being extremely jealous, he was much disturbed when he found she was having sexual relations with a second man. Since Hans had "known" two other women before marriage, she felt herself entitled to "know" two other men. All the same, she continued to attract him. She was constitutionally his very opposite, being of a robust, athletic type, with rosy cheeks, and overflowing with vital energy. They were both strongly sexed, discussed all conceivable variations and paraphilias, and allowed themselves many freedoms which might intensify the pleasure of sexual intercourse.

I shall give further details in the subsequent course of the analysis. Both the partners, Hans and Hanna, were analyzed. Hans improved markedly. His dream material was almost too copious, disclosing the Oedipus complex, sadistic tendencies, and a well-marked homosexual factor which was being continually stimulated by his intimacy with Hanna, for he identified himself with her. His attitude towards his two rivals was bipolar: in part, hatred; in part, a wish that he could give himself to them as a woman, for he envied and admired their virility.

I now come to the dream which, regarding it as a key-dream, I analyzed with the assistance of Dr. Stekel.

I have a visit to pay in the nineteenth or twentieth urban district. At first I walk thither, then take a tram to a museum behind

which is a hospital. Hanna was to wait for me in the museum. There are many people there, and it is hard to find her. At length I do so, and am very happy. In an airplane we fly over a sports' ground, where many of my colleagues are occupied. Someone (perhaps my mother) cries: "Watch out." I feel giddy, but I say: "It is not very dangerous in an airplane; I shut my eyes, and the craft will take the ground all right. In the mountains I must not shut my eyes, but have to keep on looking where I go." I descend, and fly through a tunnel. On one side is a narrow conduit, dry now, but I learn that people have been drowned there.

I have two cats with me. Am I in a mountain cave, in the tunnel, or in the passage of my flat? One of these cats is round, the other elongated. Both of them give birth to kittens; the round one to tiny, round kittens, the elongated one to kittens as big as itself. I say to Hanna: "The small kittens have more vitality, the big ones are more ideal but less vital, yet from the ethical standpoint they are much more valuable." Hanna prefers the round kittens. I heat wax in a pot over a spirit flame. I do this in the passage; then I go to Mother and speak to her. It occurs to me that I have forgotten something; the kittens are in the hot wax, and might die there, especially the valuable elongated ones. Quickly I take them out of the hot fluid. They are still alive, but very small, whilst the others have changed into snakes or lizards. The two elongated ideal ones crawl to their mother seeking protection, but now all the animals are like reptiles. Of the little kittens there is nothing left but their skins, as if they were the sloughed skins of serpents. Someone makes out of them wooden figures of various colours. The idealistic cats change themselves into three wonderfully beautiful flowers. Someone makes a nosegay of them. I have to take the nosegay to my mother in St. Stephen's church. Under the church is a hospital. I look for my mother, but such a crowd of people stands there that I cannot find her. Only a few were seated, and my mother was not among them. A concerto is being

534 THE INTERPRETATION OF DREAMS

played. I want to make sure whether the solo cellist is sitting among the musicians. But in his stead a musician whom I don't know is playing. A man who was generally respected wanted to visit the catacombs. So did I. I leave the church, but go back when I remember having left my overcoat there.

I follow the rules of dream interpretation as I learned them from Stekel.

I. SIMPLIFICATION

The dream is reduced to a simple formula, details being neglected, in order to make the important nucleus conspicuous. The formula for this dream would be: Between idealism and realism.

This formula would also serve to express the dreamer's conflict. He craves for a sublime ideal love. Not daring to deflower his betrothed, he postponed the gratification of his desires until he should have made her his wife. But this exalted fancy was shattered when he learned she had given herself to the boss. His ideal love was transformed into sexual relations that were devoid of spiritual content. But his mind was still dominated by a yearning for a great, pure, idealistic love. Hanna is depreciated. In many of his dreams she appears as a strumpet. He shows the same bipolar attitude towards his mother (the Virgin Mary and Mary Magdalen). After he learned the date of her marriage, the divine image of a pure mother had been rolled in the dust.

2. REDUCTION TO THE BASIC AFFECT

The dream does not present an affect of only one kind. Its affects vary. They may be expectation, joy, anxiety, indifference, expectation once more (he seeks his mother), disappointment. Among them there is persistently mingled a certain amount of anxiety (the cats may die, he will be their murderer).

This succession of affects in the dream is typical of the insta-

bility of his mental life. He vacillates between enthusiasm and depression, between expectation and disappointment, always accompanied by a moderate amount of fear. The dismemberment of his mind is admirably disclosed by the dream.

3. THE ANTITHESIS

The contrasts in the dream are characteristic of the polar tension of his conflict. Stekel understands thereby contrasted attitudes. The greater the opposition between these attitudes, and the greater the polar tension, the more difficult is it for the patient to achieve mental equilibrium.

This dream abounds with antitheses. Close to the museum (devoted to art, to ideal aims) is a hospital; under the church is another hospital; he ascends (in an airplane) and descends; is in the open air and in a tunnel; the kittens are small and large, precious and worthless; life and death, memory and forgetfulness, work (the cellist in the church), play (sport), and idleness—these are but some of the antitheses. But the most important of them is that between Hanna and his mother.

4. REPEATED DREAM MOTIFS

If we analyze a patient for a considerable time, we obtain a whole series of dreams. The reiterated motifs of the dreams disclose the leading themes and the dreamer's principal conflicts. In almost all his dreams we find a display of the conflict between his mother and his mistress, between his idealistic and his materialistic trends. Again and again we note search, expectation, and yearning, on the one hand, failure to find, disappointment, lack of gratification, on the other. Church and hospital are among this patient's stereotyped dream motifs.

5. FUNCTIONAL AND MATERIAL INTERPRETATION

The functional interpretation of a dream (Silberer) regards the content of the dream as a representation of the thought process, and is often identical with what Jung calls "interpretation upon the subjective stage."

The dream shows the patient's vacillation, his uncertainty, his search for a road or a solution. The most important decision he has to make is between his mother and Hanna. Of the two of them, whose love is more important to him? His self-awareness of his abnormality appears in the two allusions to a hospital. His tendency towards regression, towards chewing the end of the past, is plainly expressed in the dream. He often forgets something, and has to go back and fetch it (his overcoat, for instance); and in the end he goes back to the church (the faith of his childhood). He seeks release in faith.

The dismemberment of his being is disclosed by his desultory thought, which is reflected in the dream by the scene-shifting (thoughts on the wing).

The material interpretation of the dream, which is partially (no more than partially) identical with Jung's interpretation upon the objective stage, depends chiefly upon the patient's associations. We go through the dream, in the main, sentence by sentence, asking the patient for his associations to each; but we also avail ourselves of the active technique. Let us examine the dream in detail.

"I have a visit to pay in the nineteenth or twentieth urban district."

He lives with his mother in the nineteenth urban district, and visits Hanna in the twentieth. He made Hanna's acquaintance when he was between the ages of nineteen and twenty. A further association discloses the wish that Hanna would move into another district. His thoughts are continually returning to the time when she was still an intact virgin. The very first sentence indicates his

doubt. He doesn't know which is more important, his mother (19) or Hanna (20). He is not sure which of them he wants to visit.

He annuls the fact of Hanna's defloration by another man, implying that it never took place. The annulment signifies: "I know it, I cannot forget it, but my second ego, my subconsciousness, will not accept the truth. In my night dreams and my day dreams, Hanna is still the virgin who corresponds to my ideal." Repression would signify: "I knew it, but I have forgotten it, have repressed it. My subconsciousness, my night dreams and my day dreams, however, have retained the memory, and are continually bringing it to my notice."

The dream shows two important regressions. At the end of it he goes back into the church because he has left his overcoat there. (The overcoat is a symbol of the faith, of the outlook upon the world.) He wants to rediscover his faith, faith in a divine ordering of the world, and faith in Hanna. At the beginning of the dream he seeks Hanna (the realist trend); at the end of it he goes back to the church (the idealist trend). He vacillates between two principles. One is: "All women are false, there is no such thing as a dependable woman." The other is: "There are chaste, true, and trustworthy women." He is a doubter. In the dream, doubt is expressed by an alternative, either 19 or 20.

"At first I walk, . . . then take a tram to a museum behind which is a hospital."

In a complete dream analysis, every sentence is important. Here we see a contrast between walking and driving. Over and above the symbolical importance of the problem of gaining time, of the urge to reach his goal as quickly as possible, I see in this sentence the disclosure of his life conflict. Shall I reach the goal by my own energy (walking) or with someone else's aid (driving)? Here we trench upon the problem of time and space, which is of the utmost importance in all dreams.

The patient plays with time. He has grown lazy, avoids ten-

538 THE INTERPRETATION OF DREAMS

sion. But since time does not matter, he will walk. The functional significance of the museum, is that it is the storehouse of his abundant memories. There is preserved his illness, his childhood, his idealism, all that lies behind him. His first memories are associated with his mother. Hanna is a mother substitute, but he sees for himself that she is a morbid substitute (the hospital). He cannot forget that Hanna has shattered his ideals.

"Hanna was to wait for me in the museum. There are many people there, and it is hard to find her. At length I do so, and am very happy."

He would be very happy to find the former Hanna, who fits into the museum of his experiences, is suited to his memories. By annulling her past, he finds in her his idealized betrothed.

"In an airplane we fly over a sports' ground, where many of my colleagues are occupied. Someone (perhaps my mother) cries: 'Watch out.' I feel giddy."

Here I interrupt the analysis for a little, and remark that according to Stekel there are two tendencies to be found in every dream.

6. ANAGOGIC AND KATAGOGIC TRENDS

The anagogic (idealistic) trend leads to the peaks of life, comprising all the loftier aspirations, such as ethics or morality, religion and romanticism, idealism, altruism, and the sense of social community ("we are members of one another"). The katagogic trend leads to life on its lower levels, where impulse and instinct are dominant, the sphere of sex, criminality, asocial attitudes, anarchism, and egoism.

Now let us return to the dream we are considering. He hoped to find Hanna, not in the hospital, but in the museum. He can only do this by the annulment of her behavior. That is why, in an airplane, he wings his way with her into the heights. The airplane symbolizes the imagination, like a palace loftily placed; symbolizes his day dreams, his endeavors to surmount all earthly lusts.

The sentence "Hanna was to wait for me in the museum" denotes the fact that in the early days they had vowed to wait for one another until they could marry. At that time he was afraid that the delay would be long, that she might fall in love with another man, so that he would lose her. The dream says: "Have no fear, she is waiting for you." But his mother warns him: "Don't mount too high, or you will fall." His colleagues are occupied on the sports' ground, looking after their health, but he is lazy, so he stays with his mother and Hanna. Love for him is now a sexual sport, a game. Nevertheless he would like to fly to a higher altitude of community life.

"I feel giddy." This betrays a parathic symptom. When he climbed the high hills with Hanna, he became giddy in the steep places where he could see down into the abysses. (Dread of self-awareness.) As a boy he was much troubled by sexual fantasies which had a sadistic and criminal complexion. His idealism was the over-compensation of these tendencies. Such persons often suffer from giddiness. In the dream he knows that he cannot climb with Hanna, for they would fall into the abysses. She tends to draw him into the mud.

His mother had foretold as much, and had been right. She warns him in the dream, as she so often did in actual life—thus stimulating his waywardness. He had informed her that Hanna had had carnal relations with two other men besides himself. The mother was therefore wont to carp at Hanna, and told her son that his betrothed was a strumpet. The annulment breaks down, and he feels that he will fall with Hanna. Hence the next section of the dream.

"I say: 'It is not very dangerous in an airplane, I shut my eyes and the craft will take the ground all right. In the mountains I must not shut my eyes, but have to keep on looking where I go.'"

We see the two important contrasts, activity and passivity, previously indicated as walking and being driven, respectively. In

540 THE INTERPRETATION OF DREAMS

this part of the dream he is no longer the pilot. The craft will take the ground all right, on its own, or piloted by someone else. But there is grave danger of a crash. Someone warns him, saying "Watch out." When he is in the heights he certainly has to watch out. The dream says: "Leave your castles in the air, and stick to realities. Illusions are risky, and you'd better renounce ideals. Shut your eyes, walk blindfolded, annulling facts and letting things go."

"I descend and fly through a tunnel. On one side is a narrow conduit, dry now, but I learn that people have been drowned there."

The patient wants to forget. Forgetfulness (repression) is often symbolized in dreams by diving or drowning. In this dream a logical contradiction is symbolized by the fact that the conduit is "now dry." He wants to forget, to repress or annul his betrothed's infidelity, but does not succeed in doing so. Here we approach the mystery. He knows something which he does not wish to reveal in the analysis. We shall learn presently whether, despite his wishes, this thought is disclosed in the dream.

The next episode is very interesting, for the localization has changed.

"I have two cats with me. Am I in a mountain cave, in the tunnel, or in the passage of my flat?"

He is no longer in the airplane. The flight to high altitudes is finished. He quits fantasies for reality. Earth grips him once more. What does this reality look like? Which is more important to his life, the mother or Hanna? Doubt recurs. "Where am I? To whom do I belong?" The continuation of the dream depicts his vital conflict.

"One of the cats is round, the other is elongated. Both of them give birth to kittens, the round one to tiny, round kittens, the elongated one to kittens as big as itself. I say to Hanna: 'The small kittens have more vitality, the big ones are more ideal but

less vital, yet from the ethical standpoint they are much more valuable.' ”

Here we encounter an important antithesis. The round cat represents vitality, instinct, impulse, and realism. The elongated cat represents lack of vitality, idealism, morality, and ethics. Manifestly his mother is the elongated cat, and Hanna is the round cat. Still, both the cats are also the two different editions of his betrothed. He used to contemplate Hanna through the spectacles of his idealism, now he sees the real Hanna, and she does not fulfil his ethical stipulations. Shall he continue his liaison with her? Idealism says: “Make an end of it.” Realism says: “Make the most of your opportunities. She helps to support and feed you; clothes you, and satisfies your sexual needs. Keep her, then.”

Here we shall break off the interpretation for a time, and return to Stekel's rules.

7. REPRESENTATION OF BIRTH AND DEATH

Birth and death are the two poles of life. Between them stretches the arch of living experience, which is reflected in every dream. Death appeared already in the airplane episode, as the dread of falling, the hospital, drowning in the conduit,—all three being references to the problem of death. The problem of birth appears in the cat episode. Here the dream begins to interpret itself. We discern regression into the womb (a mother's womb fantasy), and the wish for a spiritual rebirth, so that we can expect the mother soon to appear personally in the dream. Let us quote from the second part of the dream.

“Hanna prefers the round kittens. I heat wax in a pot over a spirit flame. I do this in the passage. Then I go to Mother and speak to her. It occurs to me that I have forgotten something; the kittens are in the hot wax, and might die there, especially the valuable elongated ones.”

He is of weak character. His ideals melt in the fire of his pas-

542 THE INTERPRETATION OF DREAMS

sions. He is like wax in the hands of the two women. His betrothed is more practical, better fitted for life, more vital than he. But he forgets her when he holds converse with his mother. She incites him against Hanna, and her cynical observations stimulate his waywardness. The more she condemns Hanna, the more inclined does he feel to stick to the girl (though inwardly convinced that his mother is justified). He is willing to renounce his moral principles. This explains the next part of the dream:

"Quickly I take them out of the hot fluid. They are still alive, but very small, whilst the others have changed into snakes or lizards. The two elongated ideal ones crawl to their mother seeking protection, but now all the animals are like reptiles."

His idealism cannot develop. Perhaps it would if he could still think of his mother as saintly. But here doubt arises. Do chaste and dependable women exist? Are not all women like his betrothed; poisonous snakes, false, cunning, lustful, ever ready to betray the man to whom they are pledged? The religious motif becomes plain here, and a reference to Eve's being led astray by the serpent.

8. THE THREE ASPECTS OF THE DREAM: PRESENT, PAST, AND FUTURE

Every dream plunges deep into the sea of the past (retrospective trend). How did his mother behave in the past? Was she chaste before marriage, or had she experiences like those of his betrothed? If she was ready to sacrifice her unborn child's life for the sake of her reputation, is it not likely that she had other experiences of the kind? (Previous artificially induced abortions.) Was he the son of his reputed father? Was his father the only man with whom she had sexual intercourse before marriage? If she had had earlier pregnancies, there was ample reason for him to wonder who had really been his father. The present situation is shadowed by his doubts as to his betrothed, the past is shadowed

by his doubts as to his mother. This retrospective tendency embodies the mystery which he wants to keep to himself. His mother is the conduit which is now dry, but many men were drowned there long ago. This brings the patient to the formula: "No woman can be trusted." I no longer believe in ideal love. The desire of the senses is all-pervading.

"Of the little kittens there is nothing left but their skins, like those sloughed by snakes. Out of them someone makes wooden figures of various colors. The idealistic cats change themselves into three wonderfully beautiful flowers. Someone makes a nosegay of them. I have to take this nosegay to my mother in St. Stephen's church."

Women are false. They change in form and color, and slough their skins like snakes. Perhaps Hanna will change? May not she become asexual (a wooden figure)? May not she change into a flower? To the wooden figures he produces association statues of the Blessed Virgin, such as he saw recently at the Gothic Exhibition. These figures scintillate with various colors. Really he is a doubter. Everything changes. Is there anything constant? The wooden figures are indestructible, but made of dead matter though they have a living symbolic content. Flowers fade, but they live for a time. The life of cut flowers is brief. Love may be a blooming flower for a short span, but soon, ah, how soon, it likewise withers. This introduces us to the next determinant of the dream.

9. RELATION TO RELIGION

The three flowers are a reference to the Holy Trinity. We may doubt the significance of the wooden figures (images of the Blessed Virgin), and that of the three flowers. But the fact that he goes to seek his mother in St. Stephen's church, that he is really taking the nosegay to the Blessed Virgin to deck her image, is plain enough. What remains of his idealism seeks sanctuary with his mother. He refuses to believe that she, too, is false, that she,

544 THE INTERPRETATION OF DREAMS

too, is a serpent. He must have faith in her, as he had faith in the Church while still a child, before doubt began to menace even the dogma of the Immaculate Conception.

"I hasten thither. Under the church is a hospital. I look for my mother, but such a crowd of people stands there that I cannot find her. Only a few were seated, and my mother was not among them. A concerto is being played. I want to make sure whether the solo cellist is sitting among the musicians. But in his stead a musician whom I don't know is playing."

Can he still believe in the Church? Beneath the church where he wants to find his mother is a hospital. The foundation of his idealism is sick, is crumbling. He can no longer regard his mother as the symbol of purity, as the Blessed Virgin's representative on earth. Thus do things rise and fall in this dream. As soon as the flower of faith begins to bloom, it is withered by the poisonous breath of doubt.

A second antithesis is that between standing and sitting. Those who are standing represent the true believers. Sitting is a compromise, a concession to ease, so those who sit are persons whose faith totters. But his mother is not even in this latter group. Where can she be then? From the dream we can infer that she must be in the hospital.

His most important question is: "Can a woman content herself with one man? (The solo cellist.) Instead of the cellist whom he knows, an unknown musician is performing. The stranger is another reference to his mystery. The missing solo cellist is really a married man. His wife lives in Vienna, but he himself lives abroad. The patient visits this woman, and derives the impression that she would like to have an intimacy with him. Adroitly he repels her advances. He will not be unfaithful to his betrothed. Still, she has strengthened his conviction that all women are unfaithful if they have a chance. Is her husband the only man for her, or does a stray bull find his way into this paddock?"

Every dream has its secret logic. There is no utterly nonsensical dream. Stekel teaches us that every detail is relevant. Hans looks for his mother, and can't find her; he looks for the solo cellist, and can't find him. This leads us to a weighty rule:

10. THE IMPORTANT DREAM MOTIF

In this dream there are two cats and two hospitals. He seeks twice. He is in search of the truth. Who is my father? The man reputed to be such, or a stranger? He also has a stepfather, who is hidden here behind the stranger. Perhaps this alleged stepfather is his real father? Maybe his mother had a liaison with the man before her first marriage (the Hamlet motif).

"A man who was generally respected wanted to visit the catacombs. So did I."

This portion of the dream leads us to another extremely important rule:

II. RELATION TO THE ANALYSIS AND THE ANALYST: THE ANALYTICAL SITUATION

Here the "man who is generally respected" is the analyst, whom the patient regards as someone who wants to pry into his inward arcanum, his unconscious. In the analysis as well as in ordinary life the patient has two "fathers." I am analyzing him, for Stekel (the solo cellist) has passed him on to me. But from time to time he has to see the Master, who (since this for me is an instructive, an educational analysis) carefully supervises what is going on. Does not the patient hide his thoughts? Is he not determined to avoid letting us pluck the heart out of his mystery?

He rises in an airplane, he flies into his day-dreams. Many of his thoughts have been drowned in the conduit of the tunnel; he forgets the "cats" and leaves them to stew in the "melted wax." Does this mean that he is glad for them to die, and that he him-

546 THE INTERPRETATION OF DREAMS

self is wax in the analyst's hands? Will he really be born again, as the mother's womb fantasy declares? The danger is that his idealist tendencies can only be kept alive if he forgets certain facts; that he does not want or is unable to adapt himself to reality. Repression signifies the saving of his childish faith. That explains the last words of the dream:

"I leave the church, but go back when I remember having left my overcoat there."

He does not tell us whether he finds his overcoat (his faith). He does not want to lose his faith. He conceals his inner faith from us, for he would like to present himself as an atheist. He is pious, at bottom, and his belief in his mother's purity is closely connected with the faith of his childhood. The mantle of Christian charity (love of one's neighbor—symbolized by the overcoat) enables him to forget, to forgive, and to believe.

His faith demands purity and will not tolerate sexual gratification except under the aegis of marriage. That was his ordeal. For this reason he did not originally wish to possess his betrothed until he had the sanction of the Church. What is the condition of his sexual life? What does the dream tell us about his various sexual stirrings?

12. THE DREAMER'S TRISEXUALITY (HETEROSEXUALITY, HOMOSEXUALITY, AND INFANTILISM)

The dreamer's heterosexuality manifests itself towards two objects, his mother (who was his infantile love object) and his betrothed. Homosexuality is represented by the solo cellist and the analyst, infantilism by the little kittens. But Hans is a sadist. His sadism is betrayed by a minor episode, which in truth he has omitted from his account of the dream, for he does not tell us that he dropped the kittens into boiling, melted wax. Perhaps he was afraid that his stepfather might procreate children, and that his mother would bring forth rivals. He was determined to kill

these. In many of his dreams he takes cruel vengeance upon the men who possessed his betrothed in advance of him.

Sadistic scenes are frequent in his dream. From dread of exaggerated activity (cruelty) he sought refuge in passivity (sympathy). Though sympathy may seem to be his guiding aim, we must regard it as self-defence against his sadism.

13. THE CENTRAL IDEA OF THE DREAMER

In every parapatly we shall find a point of crystallization; a nucleus, around which the illness crystallizes. In every dream we look for the leading or sustaining idea of the illness, and for the patient's guiding aim. Adler discerns in every parapatly the striving for pre-eminence. In this case such a view is confirmed by the fact that the patient feels inferior to his betrothed. She is a vigorous, athletic girl, brimming over with health; he is pallid, delicate, frail, belonging to what Kretschmer speaks of as the "asthenic type." He was often annoyed when she vaunted her muscular strength. On the other hand she remained frigid during coitus, and (before the treatment) he was unable to induce in her an orgasm. Matters changed when both of them had been analyzed. She had an orgasm during intercourse, but he was still tormented by the thought that she might have had more voluptuous sensations with other men, who were more strongly sexed and therefore more potent. Each act of congress was also an act of rivalry with his two detested predecessors.

Number two of these! The thought of him was the patient's dominant idea, to the comparative exclusion of worry concerning who might have been his father. His betrothed had given herself to others. Apart from the infantile components of this idea, the infantile situation plays a great part here. If already, in relationship with his reputed (and probably real) father, rivalry secured expression as the Oedipus complex, this was even more marked in the relationship between stepfather and stepson. How could his

548 THE INTERPRETATION OF DREAMS

mother marry a second time if she had really loved his father? Did love endure beyond the grave? Why did not she now concentrate her affection upon her son, her only child? Every child looks for advantage from the death of one of his parents. According to Stekel the child's formula is: "Either father or mother." His mother's remarriage was a great blow to Hans. He and his stepfather were permanently at odds, each being jealous because the wife and mother loved both of them. It became the boy's ambition to outdo his stepfather in all respects. He wanted to convince his mother that he was the better man of the two, whether as airplane pilot or solo cellist. He wished to become a great performer, the leading soloist of an orchestra. But he suffered from anxiety states, his ambition was excessive, and dread of a fiasco hindered the development of his faculties. When he was to play a leading solo, he could not make the best use of his talents; but as one among a number of similar instrumentalists he could escape inhibitions.

Here we recognize the desire to do penance. He had sacrificed his father to keep his mother for himself and monopolize her tenderness. His secret plan of life was to share in all his mother's activities. Death wishes as concerned the stepfather came as echoes of his previous death wishes as concerned his father. His hopes melted away like wax over the spirit flame. Once he had been a tiny kitten, in danger of being sacrificed. The kittens in the dream, the small ones, did not grow, but remained very little. Nor did he grow up, for he was still a child despite his years.

Throughout the dream he manifests himself as the seeker. Like the Flying Dutchman he is in search of the faithful woman (the Well-Beloved) who will release him from his doubts. For this reason his betrothed's infidelity was a serious trauma. He has been forced to assume that all other women are like his betrothed and his mother, that sexual pleasure is the only thing which they really want, that voluptuousness is the one object of their desire. Why

should he go on working, now that his ideals have crashed? Was it not much more agreeable to surrender to sloth, cared for by his mother and pecuniarily supported by his betrothed? Now he has regressed into childhood, has been freed from responsibilities, and can postpone his decision whether he should or should not marry Hanna. He has two women to satisfy his needs for tenderness and love. He is only being faithless, as all women are. He likewise has two women at once, and need not be faithful to either.

Ambition seems superfluous and useless. He does not bother to work hard; and, though he goes on playing instruments as if he wanted to become a great musician, he lacks diligence, lacks the will which could screw his energies to the crucial point. He had the offer of a good engagement, but declined it, saying that the analysis was more important to him than earning a salary.

But the deepest meaning of the dream reveals anagogic tendencies. Again and again comes the imperative: "Get back to work!" In the church he looks for his ideal, the soloist. There, too, is the protective cloak, the overcoat he goes back to seek.

The dream concludes with a glimpse into the future. Neither his betrothed nor his mother appears in the church, in the Holy of Holies of his mind. With the aid of the analysis, religion, music, and self-awareness are inaugurating a new life.

We may infer that he will not marry his betrothed, will get the better of his mother fixation, and will achieve his ideal as musician. Let the dead past bury its dead. The hideous reptiles change themselves into flowers. He will remain true to his mother, will be grateful to her, and will forgive her without stint. His mother is the stronger of the two women. His betrothed will be drowned in the waters of oblivion.

We carefully avoided communicating these interpretations to the patient. Four days later he produced the following dream:

550 THE INTERPRETATION OF DREAMS

I have to go on a journey with my betrothed. We are standing on the platform between two trains. One of the trains starts. I don't wish to jump on board, so I run away from the dangerous situation, and cry warningly: "Hanna." She does not move for a moment; then she falls on the line, and the train runs over her.

Whereas in the key-dream he was still vacillating, sometimes trying to retain Hanna and sometimes losing her, in this last dream he shows himself determined to forsake her. Life will pass over her and efface her.

14. THE DREAM AS MIRROR OF THOUGHT

From every long dream we can draw conclusions as to the dreamer's waking thoughts. In the first dream we can see the ebb and flow of these; their fitfulness, their contradictions, his inclination to evade and forget them, to regress into the past. The last dream shows him to have become resolute. He has done with the girl; she is dead. He is waiting for the next day, when he will begin a new life, freed from the shackles of a premature engagement. What in the first dream was merely hinted, what could only be read between the lines, has in the last dream become the definitive solution of his problem.

All the same, here likewise he is a doubter, for he stands between the two trains. He will never believe in women, but his sense of self-esteem will be enhanced when he has broken the gyves that fettered him to a being unfitted to fulfil his very moderate ideal demands.¹

So much for my pupil Bertrand Frohmann's account of this key-dream and of my "rules of dream interpretation." I am convinced that many more outlooks which need consideration in a precise dream interpretation remain to be discovered. Of

¹ The dream was correctly interpreted as regards the forecasts to be deduced from it. By now (1935) they have all been fulfilled.

great importance is the problem of time and space. It can easily be proved that the microcosm of the dream reflects the macrocosm of life at large. Especially important, too, seem to me the criminal tendencies disclosed in the dreams of highly gifted creative artists, such tendencies as I have discussed in my work *Die Träume der Dichter* (J. F. Bergmann Verlag, Munich). This monograph deals exclusively with the demonstration of criminal impulses in dreams and of the connection between the creative impulse and the destructive impulse. From this angle we secure many precious glimpses into the mechanism of the dream.

But if we limit ourselves to a more comprehensive vista, we shall again and again endeavor to discover the life conflict in the dream.

It often happens that the whole romance of the dreamer's life, and therewith his life conflict, are described in a single dream. Typical of the dream is its power to transcend space and time, two factors that have a strong criterion of reality, and are therefore able to interpose insuperable obstacles to wish fulfillment and the solution of the conflict. Missriegler, for example, was able to prove that the very first dream may bring to light the dreamer's whole life story. (*Vierzig Lebensjahre in einem Traum*, "Psychoanalytische Praxis," vol. II.) But the analysis of a long series of dreams was needed before the first dream could be fully understood. Space and time also play notable parts in the dream analyzed by Frohmann.

So extensive is the work of condensation performed in the dream, that a short dream may suffice to enlighten us as to the dreamer's life conflict, and a dream the account of which contains no more than a few sentences may fuse present, past, and future into a single picture. But in this connection we must bear

in mind that stimuli from the outer world are always streaming in upon the dreamer. I have collected numerous instances to show that persons who sleep in the same room influence one another's dreams. There also have to be considered telepathic dreams, whose existence is indisputable.¹

Occasionally the analyst is precluded from communicating the interpretation of a telepathic dream. I once treated a married couple, analyzing the husband first, and then the wife. The latter was plagued by obsessions which urged her to murder her only daughter. Before the analysis began, the husband had dreams to the effect that someone wanted to murder his daughter. (I could not explain them, and made a futile search for an interpretation, wondering whether he wanted to rid himself of the child in order to facilitate his getting a divorce, or what not). When the wife came to me for analysis she had never said a word to her husband about her obsessions. Indeed, some time elapsed before she confided to me her impulse (whose causation is here beside the point). I was able to tranquillize her, and the marriage seemed to have got back to a tolerably secure footing. But the man came to me occasionally and complained of anxiety dreams in which his daughter was murdered by his wife. As it happened I was able to ask the wife whether she had similar dreams on the same night. She admitted that this was so. The two had their dreams contemporaneously, shortly before it was time to get up, and the coincidence was too striking to be a chance matter. Besides, the literature of the subject contains various examples of the influence of one dreamer by another.

In my activity as a teacher to whom budding psychotherapists have to report their own cases, I have frequently had occasion to note the remarkable fact that doctors can take over

¹ Stekel, *Der Telepathische Traum*, Johannes Baum Verlag, Berlin, N.W.

their patients' dreams. Every pupil must himself be analyzed, and concurrently practices analysis of course under control. We often find that these pupils redream the dream of one of their patients, though only when there is some similarity between the two persons in respect of their life conflicts.

Dr. N. gave me a remarkable instance of this kind. He had a patient who suffered from enteralgia, partly connected with psycho-sexual infantilism and a cleavage of personality. This patient dreamed:

I am walking with another man upon the pavement, he barges against my belly, which hurts me and threatens to throw me off my balance. The pavement is so narrow that there is not room for two of us. I give him a vigorous shove, so that he loses his balance and nearly falls.

Next day Dr. N. dreamed:

I go up a steep flight of stairs, intending to see Dr. St. I become giddy and fall down. I know that I must not try to get up, for if I do I shall instantly tumble down again, and perhaps fall downstairs.

Dr. N. promptly recognized that he had practically reproduced his patient's dream. He had left out the belly-ache, from which he himself did not suffer. But he remembered a dream he had had four years before:

I walk with Robert to the White Hart. There I have an epileptic fit.

Note that Dr. N. has never had epileptic fits, nor ever suffered from giddiness. But the association with enteralgia was soon explained. He and Robert had once dined at the White Hart. Robert had suffered from ptomaine poisoning, with violent pain, and was ill for several weeks.

During the analysis we unravelled a poison complex. Who may not have thought of ridding himself of a hated rival, and perhaps have toyed with the poison complex? Robert at that time suffered from severe giddiness. He had been poisoned. Dr. N. identified himself with the man who was pushed off his balance, and with the friend who was poisoned. Or perhaps he himself wished to poison someone? In the dream he had repressed the thought by dreaming that he had an epileptic fit, because not even in a dream did he wish to become a criminal. Was it not against me that he dreamed the attitude he had once had against his father when he considered himself disadvantageously placed because he could not share the father's love equally with his brothers and sisters? Giddiness and the epileptic fit were the consequences of a repressed thought which must on no account be permitted to enter his consciousness, not even in the half-consciousness of a dream. There is a certain kinship in the complexes of the analysands. The patient's complexes awakened an echo in Dr. N.'s mind, and he could take over the dream, for he felt himself inwardly touched because a parallel situation set a parallel affect to work.

What do steps or what does a staircase signify in a dream? Interpretation becomes easy if we accept Freud's view that going upstairs in a dream means an act of sexual intercourse. But I hold the symbolical translation of a dream to be venturesome and of dubious value. In the present work I have already shown that no "dream symbols" can have universal validity, for their meaning varies from patient to patient. Even my own technique of dream interpretation as expounded in my book *Die Sprache des Traumes*, must be considered in some respects obsolete. No doubt we need general principles to guide us as to the meaning of dream symbols, but the analyst must guard against a tendency to accept any such principles as an infallible key to the deciphering of the secret language of dreams. I may

be told thousands of times that certain symbols have lain dormant for thousands of years in the folk-consciousness, and that such archaic symbols are always to be trusted—experience shows again and again that they must be cautiously applied in the traditional sense, for none of them is invariably dependable.

Serial interpretation is of great advantage. Should a symbol whose meaning seems inexplicable turn up, we can tranquilly await its reappearance in later dreams. It will recur often, until its meaning grows plain. In Dr. N.'s dreams there was often a ladder which he had to climb, though in fear of falling. While the analysis was in progress it grew plain that this ladder represented the successive phases of his life, each rung signifying a year or other period. Dr. N. had to tell me about his poison complex which dated from childhood. He did not wish to slip back through the stages, to undergo regression, for he found an attack of giddiness preferable. Vertigo is the feeling that masters us when from the cultural level of adulthood we look back into the abysses of our primitive life of impulse. It is brought on by looking almost simultaneously into the heights and the depths.

The adduced example is in all respects most instructive. For Dr. N. could produce no association either to vertigo or to an epileptic fit. The fact that Robert was poisoned by something he had eaten, led me to the poison complex, which was rendered the more significant by the fact that his father was analytical chemist in a factory where poisons were made.

It shall perhaps be told with good reason that most of the interpretations in the present volume relate only to one symptom, that they are too brief, that they are superficial, and do not exhaustively solve the problem of the dream. But what would have been the size of my book had I interpreted every

556 THE INTERPRETATION OF DREAMS

dream from all the outlooks found and used by myself in the course of my work? I will give as classical instance of an intuitive dream interpretation where recourse was had to associations as well as to intuition, the analysis published by Gutheil in his essay *Das Organsymptom im Traum* ("Psychotherapeutische Praxis," vol. I, no. 1, 1934). Gutheil writes:

A married woman aged forty-two, suffering from nervous symptoms in the larynx that resembled globus hystericus, dreamed:

I am in a ballroom, wearing a black silk gown. A man asks me to marry him. Then another man makes the same proposal. At length my future son-in-law begs the honour of my hand. I say: "Why, you're too young; you might be my son." He answers: "So much the better."

Then I see a horse, which sloughs its skin several times. Someone says: "Excellent, the older it is, the better fitted is it to be a race horse." During the conversation I observe that the horse has a noose round its neck, and that someone whom I cannot see is drawing this noose tight. I notice that the horse's eyes protrude in deadly fear, cry out loud, and awaken with palpitation and a violent fit of coughing.

This is one of the dreams which Freud describes as "due to a somatic stimulus." Experience leads us to infer that an accumulation of mucus in the patient's larynx aroused a sense of "air hunger," and that this induced the scene in the dream where she saw the horse being strangled. The patient's most distressing symptom, the one which led her to apply for treatment, was a feeling that her larynx was being blocked with mucus which she had to cough up. In the dream this symptom appears in a distorted form. But we learn nothing about the "latent content" of the dream. In the throttling scene we see some of the "dream work," and also the process of "symbolization"—inasmuch as the strangled horse, in whose feelings the dreamer so vividly participates, repre-

sents her own self. Experience teaches that the reason for such symbolization is that the events to be described would be painful if allowed to appear in consciousness undisguised. This, therefore, is a question which needs closer consideration.

The present dream may be reduced to two parts, which may be placed under the following heads:

A. Proposal of Marriage. B. The Strangled Horse.

In part A., the dreamer is the principal person; in part B., the horse; but, as we have already said, there can be no doubt that both these dream figures are really the dreamer herself.

In part A., though the patient is a married woman, several men make her proposals of marriage. Are we to regard this as nonsensical? No, there is no nonsense in dreams, and Stekel lays the utmost stress upon whatever may, at first sight, appear nonsensical. We must assume that in the dream the patient must regard herself as still unmarried, or as having been divorced or widowed. But the first possibility is ruled out by the remark "You might be my son." She is, then, no longer young. A divorce, or widowhood, is the only remaining possibility. Since in her dream the patient is wearing a black silk gown at a ball, and must therefore be in mourning, we are inclined to accept the theory of widowhood. (A study of the patient's other dreams shows clearly how often she entertained thoughts of her husband's death.) The removal of the husband by death was the expression of a subconscious death wish. The patient's ideas, which would be painful to her waking consciousness, may be summarized as follows:

"I desire my husband's death, that I may be enabled to re-enter life (the ballroom), and may be in a position to receive new and better proposals of marriage."

Actual enquiry shows that the marriage is not a happy one, and the sexual relations of the pair have never been satisfactory to the patient. Another important point is that the husband is eight years younger than his wife.

558 THE INTERPRETATION OF DREAMS

The three men who make her proposals of marriage in the dream are not depicted with equal sharpness of line. The picture of the two first vanishes swiftly, whereas the picture of the son-in-law-to-be remains sharply imprinted on our minds. To all three of them applies the principle that "the general is signified by the particular." Instead of "three men" we are entitled to say "men" at large, to read the relevant sentence as "Men make me proposals of marriage."

More particularly, however, must allowance be made for the change of personalities. Once more a detail of the "dream work" is disclosed, one which recalls the process of color-printing. Just as in the three-color method the individual colors, so here do the three dream men who occupy the same situation offer us one and the same picture, which is displayed with intensifying clearness. More and more plainly does the man who makes her a proposal of marriage become her son-in-law. (Principle: Behind what the dreamer is aware of as a multiplicity stands a forbidden "unity.") For while the patient's moral sense considers repugnant a new marriage effected over the present husband's corpse, this repugnance will be even stronger if the new suitor is to be the man who was to become her daughter's husband. The second improper wish, one which must not be consciously entertained (the wish which finds expression in the dream as a "latent content") is that the patient should feel sexually desirous of her daughter's betrothed. In such a situation we have to reckon with the mother's unconscious envy of her daughter. But if this envy exists we must simultaneously enquire whether the mother who envies the daughter a husband-to-be must not really entertain a death wish with regard to the daughter likewise, for this second death, too, would be indispensable to the attainment of her selfish desires. We therefore decide that a closer examination of the mother-daughter relationship has become indispensable.

We ask the patient for all possible associations bearing on this

point, and discover that unconsciously she desires her daughter's death, and therefore has a strong sense of guilt. Enquiry shows that in dreams she has frequently contemplated her daughter's death, and that her conscious attitude towards her daughter is therefore that of a mother troubled by an excessive sense of guilt. Already we can outline as follows our patient's unconscious life plan: To secure a better marriage she would like to rid herself of two obstacles, her husband and her daughter.

Now let us consider the "mother-son" relationship. In this matter, too, we began by giving the patient perfect freedom of association, and left no detail, however trivial it might seem, undiscussed. We learned that the patient "idolized" her son, her chief trouble being that he showed so little interest in women's society—the fact being that he had a marked mother fixation. As a mother of "enlightened views" she had even proposed to find him a girl for sexual purposes, that he might "strengthen his virility." But our suspicions as to the existence of a mother-son fixation were thereby confirmed.

However there also emerged the notion that the patient must always have had a fancy for men considerably younger than herself, and that this was why she had married a man eight years her junior. To explain this marriage it was necessary to study her Electra complex, as it is called, that is to say, her relationship to her father, since in Freud's view a woman's attitude towards her father is decisive in her choice of a love mate.

The discussion of the father-daughter relationship therefore became the next theme of the analysis. The patient admitted having been passionately devoted to her father, but very cool towards her mother. She had known her mother only as a sick woman who was perpetually coughing. The mother died of tuberculosis when the patient was nineteen, and when her daughter had nursed her most attentively. We think of the patient's laryngeal trouble,

560 THE INTERPRETATION OF DREAMS

and try to find out whether she may not herself dread laryngeal tuberculosis, and whether her symptoms may not be due to a self-punitive identification of herself with the mother (*poena talionis*). During the analysis the patient admitted that in the course of her mother's illness she had often wished the latter's troubles were over. After her mother's death she had, though fugitively, thought it possible that—as a punishment for these thoughts—she herself would die of tuberculosis, perhaps laryngeal.

The reality of self-punishment on the lines of an eye for an eye and a tooth for a tooth might be admitted had the patient's symptoms appeared very soon after her mother's death. But this did not seem to have happened. At the time when the active analytical treatment began, she had been suffering from her laryngeal trouble for no more than a year. It had begun three months after her daughter's engagement.

Summing matters up we can say that the patient had, with the aid of a psychical mechanism, transferred her father fixation upon her son fixation. The son-in-law-to-be, taking the form of a son imago, had given these repressed lusts a more permissible goal, thus reactivating old conflicts.

We now proceed to the discussion of part B, which we headlined as "The Strangled Horse." As previously said, the horse represents the dreamer herself. We can now say, more explicitly, that it represents the dreamer's "animal ego," and we are reminded of centaurs, the sphinx, and other symbols of the disunity of human nature. The horse sloughs its skin during the dream. A brief enquiry shows that of late, as a part of "beauty culture," the patient has had several applications of ultra-violet rays which have had a desquamating effect.

Both part A. and part B. of the dream are concerned with the problem of age. The repetition of a motif indicates that it is important (Stekel). In part B the patient voices the remarkable opinion that one gets better with advancing years ("the older it is,

the better fitted is to be a race-horse"). The wish is father to the thought. While the patient is now testing her bodily value and luxuriating in selfish plans, she is punished by the Lord ("someone whom I cannot see"). In the dream she pictures her mother dying for lack of breath, this being imaged by the strangled horse, but she also discerns therein the spectral vision of her own death as punishment for the death wishes she has entertained concerning her mother and her daughter. Anxiety seizes her. She tears the cobweb of her dreams, and saves herself by awakening to a distressful reality.

We may sum up by saying that the dream may have been determined by a "somatic stimulus" (mucus in the throat). My own investigations have shown that dreams first arise when we are about to awake, are in that transitional state betwixt "unconsciousness," characteristic of sleep, and "consciousness," characteristic of waking, the latter beginning to flicker up out of the former. In my view, then, we have to assume that the somatic stimulus wakes the sleeper up by reflex action, and the dream only occurs when waking is imminent. As we know, in its primal state a dream consists of a tangle of mixed thoughts and feelings among which there is no succession, but a mere juxtaposition, for only the remembering of what has been dreamed renders possible an ordering of the occurrences of the dream in accordance with the laws of logic, while (as Freud holds) all the obstacles to memory are being overcome. Psychologically, therefore, the two parts of the dream are to be regarded as comprising an integer, a unity. The dream, which has now affixed itself to the somatic stimulus, is an independent structure, and contains as "latent content" the patient's special conflicts. This patient wished her husband and her daughter to die, that she might be enabled to enjoy with the son-in-law-to-be the missed sexual opportunities. On moral grounds she repressed these wishes, but dreaded punishment for having ever entertained them. In her symptom, which was both a reminis-

562 THE INTERPRETATION OF DREAMS

cence and a warning, she accepted this punishment, which was self-administered.

Through the recorded dream we have gained several instructive items of knowledge. More especially, as concerns the technique of interpretation we have enucleated as much as possible from the symbolical wrappings without any aid from the patient. Only a few details have, at our request, to be cleared up by amplifications from the dreamer.

Gutheil concludes his account as follows :

"In my view dream interpretation will remain open to criticism until the analyst becomes able to grasp at least the main significance of the dream independently of the patient's associations. For the associations that are produced to the details of a dream are of questionable worth just as are the symbols used in a dream. The associations require interpretation no less than do the symbols. There is no trustworthy standard of values whereby we can decide which of the patient's associations are to be regarded as important, and which can be ignored as irrelevant. I am firmly convinced that dream interpretation will not become a teachable and learnable science until our technique of interpretation has grown independent of associations and other remarks of the patient, except for trifling items of information about persons and things. In that event interpretations will certainly become less copious, but more trustworthy, for the copiousness of individual interpretations will be wholly dependent upon the interpreter's perspicacity and intuition. These two qualities will distinguish the true artist among dream interpreters, showing that he has faculties which of themselves transcend what can be taught and learned."

Does not Gutheil, who has himself got ready for publication

a work on dream interpretation,¹ go too far? Have not I declared that my method is teachable? Are not my pupils living proofs that it is possible to acquire this method? Even intuitive interpretation can be learned by those who pay due regard to the principles adumbrated at the outset of this chapter.

I continue to believe that the science of dreams began by elucidating the first steps towards the complete understanding of the various phenomena. My work has been entrusted to good hands. There was much, of course, which could not be passed on, because it was not yet ripe. But it seems to me expedient to mention that the writings of S. Löwy (of Bratislava, Czechoslovakia) indicate lines of advance. I originally intended to give in this book an account of his articles that have appeared in various periodicals. But since he, likewise, has on the stocks a systematic study of the dream, I will not forestall him.²

I can hardly be mistaken when I say that Löwy is an investigator who will enlarge upon my ideas, and disclose new paths for the study of dreams. As Nietzsche wrote: "One does little credit to one's teacher if one fails to advance upon what he has achieved."

In his essay on *Widerstandsträume* (vol. IV of "Fortschritte der Sexualwissenschaft und Psychoanalyse") Löwy shows the importance of resistance dreams, and enunciates a principle with which I am in full accord: "All dreams whose manifestation of resistance is linked with a picture of the analytical situation indicate that this situation is favorable. Every dream really manifests a bipolar attitude to the problem of the restoration of health, while it indicates to the physician a vacillation between frank surrender and withholding of the personality."

¹ Gutheil, Emil A., *The Language of the Dream*, Macmillan, New York, 1939.

² Löwy, Samuel, *Psychological and Biological Foundations of Dream Interpretation*, Kegan Paul, Trench, Trubner and Co., Ltd., London 1942.

564 THE INTERPRETATION OF DREAMS

In the lecture *Die intuitive Traumdeutung in der Psychotherapie* (published by S. Hirzel, Leipzig, 1930, in the *Report of the Fifth Congress for Psychotherapy*) Löwy regards the dream as a biological process: "The dream picture with the relative method of psychoanalysis is like a screen whereon are projected all the happenings of the mind; or, in other words, every dream can be considered as giving a cross-section of the extant state of the psychical functions, each of these cross-sections being a hint of a whole series of similar or interconnected processes.

"When a ray of sunlight passes through a prism, the monotonous white light is decomposed into its separate living colors. When the analyst gropes his way into a confusing dream, allowing the lifeless concepts to wander through his mind, they recover their primitive vitality. That is intuitive dream analysis."

The problem of the residues from the day brings us to the important question why in many dreamers vestiges of their occupational activity appear in the dream, whereas in others such vestiges are wanting. (See "Zentralblatt für Psychotherapie," vol. I.) In various *Beiträge zur aktiven Traumdeutung* scattered through the issues of "Psychoanalytische Praxis" novel problems are discussed. The series *Eigentümlichkeiten der Behandlungsträume* contains the fundamental proposition:

"The analysand elaborates every stimulus received from the analyst. This 'endopsychic process of digestion' often lasts a considerable time. But the dream always gives an answer to the questions we have put. We can, therefore, purposively inaugurate a depth-psychological attitude towards particular problems—either by indirect or by direct allusion to complexes which we suppose to exist. If we are dealing with positive libidinous relations, we shall thereby favor and intensify a transference upon the doctor."

In an article upon *Die Symbolik der Behandlungsträume* (loc. cit.) the author points out that the relationship between the manifest content and the latent content of the dream is akin to that

between the "Table of Contents" of a book and its actual contents. I leave the question undiscussed whether we are really entitled to draw such a distinction. The dream picture must be regarded as a dream. But the dream process, per se, is a "non-conceptual" affect-tinged happening; the dreamer's knowledge and feeling about it becoming conceptualized during the period betwixt sleep and waking when consciousness begins to stir in the twilight. (Following Apfelbach I have called it "thought-feeling," which is, I say, "verbalized" as the dreamer awakes.) But Löwy draws the important inference that the associations which the dreamer produces to the manifest dream picture render possible a sym-bolical investigation such as is analytically undertaken as concerns the true (latent) dream picture. "During the analysis the details of a dream are something more than mere projections of the appropriate psychical motifs, being simultaneously projections of the analytical process in whose reproductive and analytical elaboration the relevant motif is comprised." (*Die analytische Lage in dem Traumbild und in den Assoziationen*, "Psychoanalytische Praxis," 1931, no. 4.)

"The analyst may, on his own initiative, sooner or later reveal everything. Yet he cannot give a report concerning the slight changes in the endopsychic analytical situation, because he simply cannot see them. The analyst can only recognize them through making a proper use of the wording of the dream together with the associations. But an accurate knowledge of the extant analytical situation is fundamental to Stekel's method of active analytical psychotherapy. What we learn from the dream and the associations as concerns the before-mentioned variations in the analytical situation is not so sharply restricted as might be supposed from the above examples. For the time being we have dealt with no more than basic simplicities. At the close of this exposition it is, however, needful to stress once more the important fact that not only the wording of the dream, but also the associations to it,

566 THE INTERPRETATION OF DREAMS

have a symbolical value, a symbolical significance. The analyst who has fully mastered these principles will find that what is said and discussed during the analysis can provide almost inexhaustible sources of information."

In the article *Traumdarstellung der psychischen Mehrschichtigkeit* ("Psychoanalytische Praxis," 1932, no. 1), the analytical situation is contemplated from the outlook of its multistratiformity. I will give a striking example of the way in which the dream discloses suppressed unconscious knowledge. It is taken from Löwy's studies.

It concerns a young man who was being treated for lack of libido, to whom the analysis rendered clear how in all his dreams there was revealed a homosexual trend and the feeling of envy for the sister who was highly gifted and whom he admired as well as envied. This feeling of envy was the main determinant of the homosexual inclination. Before his conscious acceptance of this solution and its witting confirmation by relevant memories, the following dream occurred:

With my friend R. I am looking at a photograph which depicts the pair of us after a night out. At this moment Fräulein K.L. goes by. . . .

Amplifications: R. is a friend envied for his success. Fräulein K.L. was an old acquaintance whom in the course of years the patient had wholly ceased to think about. A few days before this dream occurred they were re-introduced to one another, and remembered having met before. Next day Herr R. showed him a photograph depicting in a group the patient, his friend R., and Fräulein K.L. Though he was quite unable to remember such a photograph being taken, here was incontrovertible evidence that he had been photographed in such a group. The dream image, when analyzed in the light of these associative amplifications, declared: "I must admit the existence and effective significance of old re-

pressed mental factors, although as far as conscious memory is concerned I know nothing about their operation."

Löwy's fifth article, *Probleme der Behandlungsträume*, in the section on "Symptom and Determinative Complex in the Dream Imagery" ("Psychoanalytische Praxis," vol. III, 1933), confirms Silberer's discovery that dream imagery consists of something more than the substance of thought and feeling, for the "state of mental functioning" is likewise represented.

Example: One day an intelligent middle-aged merchant arrived at the conclusion that in the lower strata of his mind the battle between conservatism and radicalism had not yet been fought out. Nevertheless he was averse to any further close consideration of this problem, for it seemed to him devoid of practical interest. He felt too old and too slothful to allow what he plainly felt to translate itself into the form of a broad-based philosophical and scientific intellectual edifice. Next night he had the following dream:

Two of the books written by Henri Poincaré, the famous mathematician, have somehow to be brought into closer relation, though they are really in a state of perpetual detachment each from the other.

Poincaré was noted, not only for mathematical treatises, but also for writings in defence of religious views. The "two books" in the dream therefore respectively conform to the radical, materialist standpoint (the mathematical), and the conservative (the religious) standpoint. But the sentence "though they are really in a state of perpetual detachment each from the other" gives a lucid demonstration of the dreamer's own slipshod mode of thinking, of his own mental attitude.

The dreamer added that his dream was accompanied by distressing sensations and lasted a long time, the images returning again and again after brief pauses. That night, moreover, he said he had felt very cold, and while half-asleep was busied with attempts

568 THE INTERPRETATION OF DREAMS

to pull on the quilt, which constantly slipped off. Then ensued a supplement to the dream previously related :

The books aroused an impression of icy cold.

There can be no doubt that the "icy cold" sensation of the dream was determined by the fact that it was a cold night and that the quilt kept on slipping off ; and that the two books which were out of tune with one another and thus produced a disagreeable sensation, also symbolized his repeated movements to pull on the quilt. (That was why the images of the dream returned again and again.) This peculiarity of dreams, thanks to which the state of mind and the state of body secure a conjoint pictorial representation in a dream, is called by Silberer "autosymbolism."

The same essential participation of thoughts, affects, and organic processes as a "dream stimulus" discloses the intimate connection of the dream process with the total organic activity of human beings, and substantiates the view that the dream is a vitally important biological process. A scientific conception in virtue of which the dream mechanism should be regarded as nothing more than a precipitate of subconsciousness and repressions will fail to do justice to the full significance of a vital phenomenon which is so constant and so complicated. I am not, indeed, prepared to ascribe to the dream process so comprehensive a function in the entire physiological mechanism as attaches to the circulatory system, the digestive apparatus, the endocrine glands, or the excretory activities of the body. But whereas all these last-named organic systems, through their unceasing effect upon the organism at large, denote a circumscribed realm of influences—the dream process would seem to turn to account for the elaboration of its dream activity the stimuli that flow in from the most diversified organic domains (including, of course, the cerebro-psychological mechanism). In customary parlance we refer to various "somatic" and "psychical" dream-producing stimuli.

Löwy holds, as I do, that the different dreams which may be dreamed in one night should all be reduced to a common denominator. Two dreams that seem utterly disparate may then prove to be intimately connected. (See *Die verschiedenen Träume derselben Nacht*, published by S. Hirzel in the *Report of the Sixth Congress for Psychotherapy*.) Example:

Dream 1: I am sitting at my typewriter; behind me stands the lawyer Dr. R. . . .

Dream 2: Herr Dr. N. suddenly comes in, peculiarly dressed, apparently wearing women's drawers and a sanitary towel. . . .

Asked for associations to the first dream the patient says that during her work as typist in the lawyer's office, where a political party held its meetings, one of the regular attendants was a young man said to suffer from haemophilia. In her ignorance she at first believed that his trouble must be something akin to menstruation. The identity of this motif with the remarkable attire of Dr. N. in the second dream is obvious enough. To explain Dr. N. and his equipment it suffices to add that the patient had a well-marked homosexual complex and had therefore transferred a feminine role to her doctor.

When we examine the dreams of patients who supply us with numerous associations, we shall almost invariably find that the associations to a particular dream are closely connected with the wording of the manifest content of that dream, or with the amplifications of the other dreams. The demonstration of such links, even if they be no more than partial, goes far to justify the assumption that behind the ostensibly different images of dreams that have been dreamed in one night there lurk phases of the identical biological effective process—indeed of the dreamer's integral personality. Experience has further taught me that the details which appear repeatedly, or are linked, in the distinct dreams of the

570 THE INTERPRETATION OF DREAMS

same night (details disclosed by a superficial contemplation of the wording of the dreams and of the associations thereto), are of basic importance to our understanding of the personality and the illness of the patient with whom we have to do. To use more precise psychoanalytical terms, the aforesaid common motifs guide us to important complexes. Herein lies the value to psychotherapy of the new method of observation we are now considering. The following example shows the analytical use which can be made of apparently irrelevant similarities or repetitions.

Löwy recognizes that the patient's parathic symptom normally secures expression in the patient's dreams, and that the somatization (the bodily disorder that results from parathy) are certain "areas of predilection" for the utterance of the "organ speech of the mind." This author gives unqualified support to intuitive interpretation, and announces his support as follows in an article entitled *Bestätigung der intuitiven Deutung* ("Psychotherapeutische Praxis," vol. I, 1934) :

"Intuition in analytical psychotherapy is based upon empathy or imaginative insight. All that the analysand communicates, the substance of his dreams, the picture of the symptom complex whereof he repeatedly complains, sink into the analyst's interior, and subconsciously these elements combine to form a whole, an imaginative likeness of the parathic framework, just as the light rays proceeding from an object combine when passed through a bi-convex lens to form a virtual image of the object. Parallel with the process of relaxation and disclosure that goes on in the patient's mind, an induced process of the same nature goes on within the mind of the analyst—this latter process being, as it were, the "negative" of the depth-psychological process in the analysand. Whilst in the patient's subconscious a morbid edifice is being reduced to its elements and unbuilt, in the doctor's subconscious there ensues, stage by stage, a rebuilding of the parathy he has to treat—though in him it remains comparatively without active

effect, being a mere outline, devoid of dangerous attachments. From this source spring the lightning flash intuitions of the doctor, and it is also in the artificial parapsychic internal experience that I see an important source of the affects that induce the counter-transference."

Therewith I conclude my brief survey of the important writings of S. Löwy, which are packed with matter. I have discussed them here, as well as the works of Gutheil and my other collaborators, in order to show that my investigations are in good hands. There is no reason for me to be anxious about the future.

In the present book I have been exclusively concerned with the labors of my own school. I regard dreams as chiefly of interest from the outlook of the psychotherapist. That is why throughout this work dreams have always been interpreted in relation to parapsychic and their conflicts. There are plenty of books upon the nature of the dream, the problem being approached from the philosophical and psychological sides. From the abundance of these I select for special mention Ludwig Binswanger's *Wandlungen in der Auffassung und Deutung des Traumes von den Griechen bis zur Gegenwart* (Julius Springer, Berlin); Herbert Silberer's small but weighty book *Der Traum* (Ferdinand Enke, Stuttgart); and Havelock Ellis's stimulating *The World of Dreams* (Constable, London, 1911). In all of them can be found new conceptions and analyses of dreams which will prove most valuable to investigators who are interested in dreams from wider outlooks than those of the psychotherapist.

A scrupulous author once wrote: "As soon as I have finished a book, I feel it behooves me to rewrite it." Now, at the conclusion of my own, I have to concede that there are many

problems of dream interpretation which I have treated no more than casually or have completely ignored. There remains plenty of matter for further study, and for throwing a more penetrating light upon all that I have discussed.

I cannot bring this work to a close without uttering most grateful thanks to my teacher Sigmund Freud. Above all I should keenly deplore arousing the impression that the aim in the present volume has been to polemize against that brilliant pioneer or prove to him that we have advanced beyond him. Every science needs continuous development, unceasing progress, deepening in all directions, the relinquishment of old paths, and the search for new ones hitherto untrodden. That is why we should never forget how the pioneer's task was much harder than that of his successors. For Freud the dream was an undiscovered country, and he ventured the first steps into what were almost virgin thickets. It was naturally easier for us to follow the trails he had broken and to make accessible new routes that led aside from his own. But anyone who regards dream interpretation as a science and as an indispensable weapon in the armamentarium of psychotherapy will necessarily remain a thankful admirer of the man who, venturing first steps into unexplored regions, discovered incontrovertible truths. In 1900, when the first scientific treatise on *Traumdeutung* was published, it was a doughty deed, for dreams were still regarded as "unscientific" and as belonging to the domain of superstition. Now there is an extensive library of such books. The seed which Freud scattered has sprouted richly, and we all have ample reason for gratitude.

GLOSSARY

GLOSSARY

[In adding this glossary, the translators have not attempted completeness. Psychoanalytical terminology is now current, though often misused. There are glossaries in standard works, such as Ernest Jones' *Papers on Psychoanalysis*, et al. The translators of the present work are mainly concerned with indicating Wilhelm Stekel's special use of the more familiar Freudian terms, and with his valuable neologisms, which may not be contained in other medical dictionaries.]

Actual conflict. The conflict which is the pre-eminent cause of the patient's parathy. See *conflict* and *parathy*, see also *present-day conflict*.

Anagogic. Upward-leading.

Analytical experience. An affect-tinged process of inward illumination, in which (thanks to analysis) the patient "sees the light," his *scotomization* being suddenly overcome. Stekel calls it "a new and startling phenomenon—the lightning-flash of illumination."

Analytical scotoma. The psychotherapeutist is blind to all such complexes in the analysand as he himself is subject to.

Analytical shock. To give a jog to an obstructed analysis, the analyst suddenly discloses to his patient his knowledge (intuited or guessed) of experiences and feelings which the

576 THE INTERPRETATION OF DREAMS

latter has been annulling or "bottling up." This is the analytical shock. (A releasing shock may be produced in other ways.)

Analytical situation. The patient's attitude towards the analysis (and the analyst).

Annulment. The counterpart of repression. The ego accepts a fact which the *id* repudiates or annuls. A group of ideas has become encapsuled.

Authority complex. A youthful belief in the infallibility and essential goodness of parents, teachers, and other persons set in authority over us.

Autosymbolism. A peculiarity of dreams, thanks to which the state of mind and the state of body secure a conjoint pictorial representation in a dream. (Silberer.)

Brother-sick. The condition of an *objective parapath* in whom the disorder of feeling is directed towards the brother.

Central idea. A parapath's leading idea, his "mystery," his acknowledged or hidden aim in life.

Complex. A definite, sharply circumscribed group of feelings and thoughts aggregated round a central idea. [This is Stekel's own definition. It will be seen, therefore, that when he speaks of a complex he does not necessarily mean, as do the "orthodox" Freudians, an unconscious complex.]

Complex stimulus. See *stimulus word*.

Complex-stimulus word. See *stimulus word*.

Conflict. A wish, conscious or unconscious, to do two different or incompatible things—especially a wish to do something that infringes a moral code accepted by the person concerned as

a "categorical imperative." Thus a conflict is often the outcome of what is called an "uneasy conscience."

Constellation. Astronomical metaphor for the group of persons who chiefly influence a patient.

Conversion symptoms. A Freudian term meaning organic symptoms expressive of a mental conflict. The equivalent of what Stekel calls the *organ-speech of the mind* or *somatization*.

Dream stimulus. The stimulus (which may be composite) that arouses a dream. It may be "somatic" or "psychical" or both combined.

Endoptric phenomenon. Persecution by an idea.

Ereutophobia. A morbid dread of blushing.

Father-sick. The condition of an *objective parath* in whom the disorder of feeling is directed towards the father.

Functional dream. Silberer's term. A dream that relates to a somatic trouble, psychically determined, from which the patient suffers. See *somatization*.—Used more often by Stekel of a dream which symbolizes the functions of the psyche, whether normal or morbid.

Functional interpretation. The functional interpretation of a dream regards the contents of the dream as a representation of the thought process, and is often identical with what Jung calls "interpretation upon the subjective stage."

Functional symbols. Symbols in the dream that represent the thought processes of the dreamer's waking life.

Home object. The member of the patient's family circle upon whom his thoughts are concentrated or fixed.

Id. For Freudians, a quasi-impersonation of the unconscious ego. For Stekel (who does not generalize the importance of the

578 THE INTERPRETATION OF DREAMS

unconscious as does Freud), it is a quasi-impersonation of the preconscious ego.

Junctim. Adler's term for what Stekel calls a *parapathic clause*, q.v.

Katagoric. Downward-leading.

Key dream. A dream which instantly discloses itself to the expert as one which, both retrospectively and prospectively, can guide him to knowledge of moment. In a word, a key-dream furnishes the analyst with the key to the nature of the parapathic disorder.

Life conflict. A *conflict* (which see), often unconscious, which has been long-lasting, and has usually been the main cause of the parapathy for which the analysand seeks relief. Even if the person be not seeking analysis, a life conflict will often be revealed by an intelligent study of an individual's biography.

Minor analysis. Analysis that does not aim at being exhaustive (as does Freudian analysis in general), but only at elucidating salient details which bear on the *parapathy* or the patient's mental *conflict*.

Mother-sick. An *objective parapath* in whom the disorder of feeling is directed towards the mother.

Object. The person upon whom a *parapath's* affects are concentrated or fixed.

Object disease. Disease in which the disorder of feeling is objectively directed, usually towards a member of the patient's family circle.

Objective parapath. A *parapath* in whom the disorder of feeling is directed towards someone outside himself, usually a member of his family. Such a parapath is said to be *object-sick*.

Object-sick. See *objective parath.*

Oneirology. The science of dreams.

Organ parath. *Parath.* in which (through *somatization*) the disorder secures bodily expression in the *organ-speech of the mind*.

Organ-speech of the mind. The expression of mental processes by bodily ones. (See *somatization*.)

Parallel situation. Equivalent to what the Freudians term *constellation*.

Paralogia. Disorder of the reasoning faculty, insanity as distinguished from *parath.*, which is an affective disorder. (Freud speaks of "neurosis" and "psychosis"; Stekel, usually, of *parath.* and *paralogia*).

Parath. A person suffering from *parath.*

Parathic clause. A kind of bargain which a *parath.* makes with his illness. If he accepts the discomfort of the illness, some disaster he dreads will not happen. (Adler calls it the *junction*.)

Parath. Neologism for what Freud and his pupils call "neurosis," i.e., a functional nervous disorder. (Stekel considers neurosis an inapt term, because the illnesses the analyst has to treat are illnesses of the *feelings*, not of the *nerves*.)

Paraphilia. Neologism for what other sexologists (including Freud and his pupils) are wont to call "perversion," meaning a morbid, anomalous, deviating, or atypical manifestation of the sexual impulse.

Perversion. See *paraphilia*.

Polyphony of thought processes. Thought processes are "over-determined" (in the Freudian sense). A thought process,

580 THE INTERPRETATION OF DREAMS

therefore, has several "tones," each reflecting a particular determinant. It is not a one-line melody, but "polyphonic."—In current parlance, our thoughts, like our actions, "have mixed motives." Thoughts are "orchestral music."

Present-day conflict. The *conflict* whose results have brought the patient to the analyst. This may or may not be identical with the *life conflict*. Stekel also speaks of it as the *current* or *actual conflict*.

Scotoma. A blind area in the visual field. A "blind spot." Figuratively, a "blind spot in the mental vision."

Scotomization. Mental blindness to what is going on within one's own psyche. Identical with what the Freudians call "repression."

Secondary repression. A condition in which the patient believes or asserts that he has had the analytical experience and fancies or pretends that his *scotomization* has been overcome—when it really persists. The cure is only simulated. Secondary repression has annulled (see *annulment*) the pathogenic complex, though this still exists in the depths of the mind.

Sister-sick. Condition of an *objective parath* in whom the disorder of feeling is directed towards the sister.

Somatization. A bodily disorder that arises as the expression of a deep-seated *parathic* trouble, especially of a "disease of the conscious." Identical with Freud's "conversion." (See *organ-speech of the mind*.)

Stimulus word. A word (or phrase) which, when uttered to an analysand, "touches off" a complex.

Subject disease. Disease in which the disorder of feeling is subjectively determined, and not by the relation to an *object*.

Subjective parapath. A *parapath* whose disorder of feeling is directed towards his own inner being.

Subject-sick. See *subjective parapath*.

System. A *parapath's* fictive view of life and its obligations, its hopes and possibilities—a "second world," the "world of dreams." (Akin to what Adler calls the "guiding fiction.")

Vital conflict. See *life-conflict*.

INDEX OF DREAMS

INDEX OF DREAMS

DREAM ABOUT

King of Spain, 12
Brother, 15
Lady friend, 16
Sister, 15, 16
Death of servant, 15
Stehman and Bauman, 16, 17
Dirty gloves, 20
General N., 21
Nailed hands, 21
Untidy room, 26, 30, 31
Wall of metal, 27
Drowning nephew, 28
Burial of young girl, 28
Being hanged, 29
Old woman killing a young girl, 29
Lost child, 29
Smothering of the analyst, 29
Picking roses from thorny twigs, 30
Sleeping with the analyst, 31
Climbing over obstacles, 31
Cutting with blunt knife, 32
Storm splashing face, 33
Red curtains, 34
Bridge on fire, 34
Mother's underclothing being too hot, 34
Cow's dirty hoof, 35
Meadow which is boggy and muddy, 35
Hot water flowing into bath tub, 35
Man throwing stones at dreamer, 35
Dreamer standing in the sea, 36
Soldiers in a big latrine, 36
Three little girls, 37
Being bitten by a little child, 38
Three horses' heads, 38
Pathological anatomist being murdered, 38
Danger of losing balance, 39
Climbing up a ladder, 39

DREAM ABOUT

- Trying to open locked door, 40
- Being dead, but hearing a bird, 41, 42
- Bay of Manchuria, 43
- Jazz music, 43
- Climbing a ladder, 44
- Prophylaxis of gonorrhoea, 45, 46
- Run-away horses, 47
- Son killing himself, 49
- Son shaped like monkey, 50
- Traveling on extraordinary railway, 54
- Boxing with a man, 54
- Lunatic wanting to escape, 55
- Wondering what the ego is, 55
- Women laughing at dreamer, 55
- Wounded forehead, 56
- Fluid becoming clouded, 58
- Examination in religion, 64
- Dreamer's little girl asking mother to come to her, 66
- Killing an animal in the forest, 67
- An apple tree and a cherry tree, 68
- Swimming along a canal, 72
- Dreamer having left the train although there had been no stop, 73
- Being chained to Poseidon's statue, 76
- Aunt asking dreamer to put on a pink dress, 77
- Crowing like a cock, 82
- Meeting of Theosophical Society, 83, 84
- Dreamer's room being a "doll's" house and Mr. Hahn in the room, 85
- Discussing treatment with family doctor, 87
- Friend inviting dreamer to church, 88
- Being high up in a lighthouse, 89
- A besom changing into the devil, 91
- Angry shopkeeper chasing dreamer, 91
- Examination in religion, 92
- Taking watch to watchmaker, 92
- Buying bacon and seeing a girl who takes down a big picture, 92
- Analyst proposing someone as new deity, 93
- Little boy wearing white surplice, 95
- Asking Tarnowsky for a walk, 100
- Being kissed by a man while Tarnowsky absent, 101
- Pietschke lying on the floor, 101
- Herr Wallerstein's disfigured face, 101
- Being in bed with grandmother, 102
- Miss Wildman walking ahead of dreamer, 102
- Miss Wildman making herself most agreeable, 102
- Being wrapped in fiancé's cloak, 103
- Mother's cloak being too short for dreamer, 104
- Dead dancing on green meadow, 104
- Advice concerning lottery, 106, 107
- Slanting beam as obstacle in chasing a girl, 109, 110
- Stream with various currents, 113
- Diving in a big pool, 114
- Limpid water changing into green field, 114
- Lake in which moon is mirrored, 115

DREAM ABOUT

- An inextricably tangled knot, 117
- Gymnasium where lectures are held on the upper floor, gymnastics on the lower, 118
- Conversation with professor on a veranda, 119
- Prof. v. Niessen setting in motion the Frahm apparatus, 120
- Picture "Mother Love" seen in a museum, 127
- Going with old watchman into room that looks like old curiosity shop, 128
- Getting into an auto and not knowing how to drive, 129
- Difficulty in driving in a narrow by-street, 130
- Riding in an old Ford, arriving at a cheap-looking but high-priced hotel, 132
- Meeting a shabby car whose driver has difficulty with it, 133
- A car accident in which the clock is dropped, 134
- Driving an old car. Explosion. Dreamer gets out in time, 135
- Being on a road with company and holding a globe indicating the route planned, 136
- Driving a motorcycle and having a near-collision, 137
- Two ways of getting to Pest, 137
- Getting into taxi which changes into private car, 138
- Driving downhill in car, 140
- New car that does not work, 140
- New car transformed into an old one runs perfectly, 141
- Window screen broken by storm, 141
- Car that won't start because sparkplugs are dirty, 142
- Engine trouble in new car. Dreamer sorry that he parted with old car, 142
- Driving down steep hill. Nebulous figure says "Nevermore", 142
- Driving to school, efforts to keep car going prove futile, 144
- Going to Mr. Zahlmeister for a string of pearls, 146
- The whale, 153, 154
- Waiting to change into other train, 157
- Cleaning furniture electrically, 159
- Instructor teaching people how to swim, 159, 160
- Bedding being looked over, 160
- Coitus *a tergo*, 160
- Visiting cousin in hospital (doctor's version), 166
- Above dream (patient's version), 167
- Young man vaulting over fence, 176
- Tolstoy's daughter hating Roosevelt, 176
- Masturbating with nozzle of irrigator, 176
- Desire to change dress, 178
- Enjoyment in concert hall, stout girl praising her, 181
- Meeting little dog and big dog, 181
- Dog jumping into crowd and then changing into baby, 181
- Capturing gigantic criminal, 182
- Being in bed with two girls while serious old lady watches, 182
- Dr. L. telling dreamer that he has treated Dr. L. (himself) for venereal disease, 182
- Seeing a manikin in the window, 190
- Hallucinatory visions of dead persons, 190
- Red light going out while in room with sister, 190
- Coitus with mother and sister, 190
- Father having risen from grave, 190
- Being at school again, in fear of examination, 191

DREAM ABOUT

- Praying to remain chaste, 194
- Being on a steamboat which fails to leave port, 196
- Indian play with sister, 196
- Entering a tent in Asia. An odalisque advises to stay home, 197
- The storming of the New Jerusalem, 201
- Being followed by someone, 208
- Automobile accident causing leakage of gas tank, 211
- Being on tugboat, in danger of collision, 212
- Flying in airplane. Pilot explains how to fly stably, 213
- Driving downhill, automatic brakes prevent skidding, 213
- Conducting an orchestra without score, 215
- Three bands playing at once, 218
- Girls swimming; one wears black suit with light green beneath, 221
- Man dressed elegantly, sitting in water, 222
- Two men fighting, 222
- Wanting to go into adjoining room. Fear of what dreamer may see there, 223
- Lower part of woman's body covered with whitish-grey linen, 223
- Inventor being praised, 223
- Quarrel with fiancé, 224
- A boy, 224
- Student passionately hugging a girl, 224
- Revolving with a tower, 225
- Fear that a man will find something in adjoining room, 226
- A girl giving friendly greeting, and Adolf growing jealous, 226
- Carpets, 227
- Godmother wanting to tidy up the room. Wish she would leave it alone, 228
- A slot machine, 230
- Being in a cafe with father, 230
- Man entering room while dreamer in bed. She flings tumbler at him and kills him, 236
- Trying to switch on incandescent lamps in vain. Queen Victoria is in the room, 236, 237
- Going to see film "Africa Speaks," 242
- A masked ball where people are lying on the floor wearing helmets, 243
- Man getting into dreamer's bed, lifting her fingers which light up by inner fire, 245
- Gypsies having robbed the orchard, 246
- Leaving Institute for Blind, to spend whole night out, 247
- Butcher having run over woman, 248
- Aviator crashing with shouts "Long Live Horthy," 249
- Entering dark cave; fear, 250
- Worrying about having toothache, and not being able to earn livelihood. Dreamer blames sister for having infected her, 250, 251
- Being examined in a hospital, 263
- Electrician under sister's bed, 265
- Two exotic birds on the neighbor's window frame, 272
- Two male acquaintances interested in baby of handsome girl, 273
- Being on cemetery awaiting opening of uncle's coffin, 274
- Table prepared for a meal. Cousin invites dreamer to dine, 274
- Seeing mother and sister in old-fashioned clothes, 274

DREAM ABOUT

- Climbing toward cemetery, dressed in black, leading a boy by the hand, 276
- Lying in bed after miscarriage, 277
- Coming back from skiing with wife and sweetheart, 278
- Standing upon hilltop, watching couple dancing below, 279, 280
- Having to climb hill where there is a chapel, 282
- Standing in front of a porch of house, and contemplating the land which uncle suggests ploughing. Horse attacks dreamer, 287
- Visiting the doctor, 288, 289
- A handsome woman laughing maliciously, 290
- Refusing to go to church with godmother, 304
- Trying to hide from drawing teacher, 312
- Bidding farewell to an old woman, 312, 313
- Attending a lecture at the university. Instead of Prof. Schick Prof. Scherer speaking, 319
- Girl student masturbating while lecturer adjusts disorder of his dress, 321
- Entering a building where a debating society is to hold a session, 322, 323
- Walking at night between rough sea and deep abyss, 332
- Paying for railroad ticket with a cancelled stamp, 333, 334
- Going to surgeon to have lost eye-lid replaced, 334, 335
- Intercourse with the husband, 336
- Attempt to bring to life dead husband, 336, 337
- Seeing son's soiled linen on bed, 337
- Three men visiting dreamer. She expects one of them to beg, 338
- Having forgotten duty as mother, 338
- Father having returned from long journey, 339
- Having to make a speech and being unable to find text, 339
- Being examined about libertini, 340
- A man accusing mother of having built funeral pyre, 342
- A fire which mother considers unimportant, 342
- Wife's telephone call from Paris, 347
- Watching a woman who behaves like a Bacchante, 348
- Watching lantern demonstrated by Prof. Sauerbruch, 350
- Walking through a tunnel under a river and seeing a monument there, 354, 355
- Watching motion picture which seems familiar and yet new, 355
- Being called to a sick child. Mother calls dreamer "Murderer," 365
- A big toad crawling on floor of bedroom, 368
- Footman bringing visiting card of lady who requests interview. Dreamer refuses to see her, 370
- Seeing half of a horse with one wing lying on ground, 370
- Empress Maria Theresa having lost her son murdered years ago, 372
- Father-in-law falling over dreamer, 373
- Standing in church and serving out four glasses of beer, 373
- Being in room with mother, while boss lies in coffin, 375
- Lying in bed, at cemetery. Behind the bed was a grave which had fallen in, 376
- A bad sore throat, abscess bursting and pus voided, 376
- Getting the stem of a flowering plant, 377
- Cutting up a piece of red cloth to make bandages, 377
- Father lying on sofa, ill and miserable, asking whether dreamer had been for a swim, 377

DREAM ABOUT

- Being a little girl of four, picking up a branch which moves of its own accord, 380
- Being all-powerful and calling up the devil, 381
- Visiting a market to buy cherries, 382
- Watching a goods-van being carelessly driven, 383
- Going to a party in pink dress which relatives later take away, 384
- Being in the yard of country place. Dogs flock around dreamer, 385
- Wearing red dress, which is divided, 391
- A letter from the affianced, containing verses, 391
- Receiving a letter with black edging around envelope decorated with pink rose, 392
- Childhood home in Springtime with large lilac sprays, dreamer saying "These are for him who will cure me," 393
- Mother and brother calling dreamer, 394
- Being in cemetery. Dark shadow makes threatening gesture, 396
- Unpleasant woman throwing goblet at dreamer wounding her upper lip, 406
- Reading Bible text, letters running into one another, 410
- Seeing carriage without driver, attempting to seize reins, which stretch, 420
- Climbing to top of hill where hermit lives, 422
- Loading double-barrelled fowling pieces. Many cartridges too large, 423
- Asking mother to give back socks, 424, 425
- Walking with white poodle, 425
- Being sent with friend to carry a report to supreme command, 425
- Having to go out riding on a vicious horse, 428
- Father having given mother something. Dreamer is vexed, 429
- Having bought an estate, brother-in-law's parents come to visit dreamer, 428, 429
- Having come back for furlough. Everything in disorder, 431
- Playing at home with children, 433
- A man wanting to enter his apartment, but the front door is locked, 434
- Attending a wedding where the girl's parents forced her to marry, 434
- Having been in a village where miller bought machinery for sawmill, 435
- Having dispute with an apache, 436
- Being called as a doctor to a sick man, 437
- Talking with friends about marriage, 438
- Three ships sailing up a river, 439
- Being in a beleaguered city with friend, 440
- Having been married. Girl goes to her parents, dreamer re-marries, 442
- Meeting a girl who tells of men giving her money and clothes, 443
- A journey to India with friends. Passing brother's house, 444
- Being in the army. Fatigue duty unsatisfactory. Dreamer decides to hide, 445
- A prince who falls in love with actress and marries her against his parent's will, 446
- Having moved to a new apartment, 447
- Being back in the army, where dreamer was believed to be dead, 448
- Foul-smelling smoke rising from an old cellar, 449
- Climbing sky-scrapers in America and being tired, 450
- Mother warning against marriage, 450
- Quarreling with brothers about estate, 451
- Handsome young man joining dreamer in bed, 452

DREAM ABOUT

- Being sentenced to prison innocently, 452
- Walking towards a ruin which contains valuables, 453
- Having to go to school. Watch out of order, 454
- An airman having stolen a dirigible, 455
- Having joined a criminal gang, 456
- Visiting uncle, riding horseback, 458
- Father having killed a child, 459
- Sisters pulling radishes in the kitchen garden, 461
- Visiting the tomb of two Bolsheviks in Moscow, 461
- Having received news of sister's illness, 461, 462
- A walk with a homosexual, 463
- Asking a game-keeper about hares, 463
- Wanting to selder a toy-boat which catches fire, 464
- Distributing cloaks in the army, 465
- Two brothers wearing riding kits, one brother having had an amputation, 466
- Having come to Vienna as a student. Fear of examination, 468
- Travelling with both wintercoat and mackintosh, 470
- An inn-keeper having married the second time after having killed first wife, 470
- Seeing man with erect penis and turning away, 473
- Having floor above the neighbors' houses, 473
- Having a pig farm. Some animals are ill and must be isolated, 473
- Having to make a journey three times, 473
- Going to the room of the charwoman, 473
- Coitus between mother and aunt, 487, 488
- Crossing the snow, barefooted, 493
- Swinging across big space, 515
- Having an affectionate father, 517
- Walking with daughters of a Supreme Court Judge, 517
- A creature whose face was lighted from within, which said "Oh!", 518
- A high plane standing at an angle, 519
- Having heard the shout "Miloaka Mons," 520
- A separation of the dreamer's ego, 520
- Reading a book without understanding it, 523
- Sand that looks like salt, 526
- Doctor advancing to dreamer, 526
- Old woman and a man coming to dreamer, 527
- Seeing mother and looking away, 527
- Fire caused by lightning, 527
- The doctor ordering eggs, 527
- Someone having stolen dreamer's child, 527
- Having intended to cross Danube, but having stayed behind, 528
- Doctor drawing a long skin from child's neck, 528
- The inability to move, 528
- Trying to buy something, 528
- A woman with black spots on her face, 529
- Going to funeral with doctor, 529
- A storm that suddenly ceases, 529
- An apartment having been robbed, 529
- Having to visit an urban district, 532, 533
- Having to go on a trip with fiancée, 550
- Walking with another man on narrow pavement, 553

DREAM ABOUT

- Going up steep flight to see the doctor, 553
- Walking with Robert and having an epileptic fit, 553
- Man proposing to dreamer in a ballroom, 556
- Looking at a photo with friend, 566
- Two books by Poincaré, 567
- Sitting at the typewriter, 569
- Dr. N. coming in peculiarly dressed, 569

INDEX

INDEX

- Abdomen, 277
 - pregnant, 45
- Abortion, 68, 69, 192, 367, 368, 499, 542
- Above and below, 3, 90, 118, 119, 323, 324, 490
- Abscess, as symbol of parathy, 19, 376
- Absentmindedness, 161
- Abstinence, 336, 354, 485
 - pledge of, 331
- Abyss, 539
 - of sea, 250
- Accident, 134, 135, 137, 146, 246, 248
 - as symbol of marital trouble, 211
 - of child, 168
- Active interpretation, *see* Interpretation
- Activity, occupational, 564
 - undue, in interpretation, 481
- Actor (Actress), 217, 244
- Actual conflict, *see* Conflict
- Adler, 14, 62, 75, 119, 125, 126, 317, 318
 - Adlerian, 524, 525
- Adultery, 435
- Adulthood, symbol of, 473
- Advance in dream interpretation, *see* Dream
- Affect(s), 229, 234, 242 (*see also* Emotion)
 - hidden (concealed), 499
 - strangulation of, 135, 423, 499
- Affection, masked, 244
- Agoraphobia, 63, 91, 94, 256, 317
- Ahasuerus, analytical, 317, 332
- Aim, sexual, 134, 221
- Air, balloon, 44
 - man, 457
 - plane, 538
 - as symbol of imagination, 272
- Alimony, 359
- Amalgamation of qualities of two persons, 493
- Ambition, 217, 312, 549
 - dream, 183
- Ambivalence, *see* Bipolarity
- Amnesia, 501
- Amnion, 495
- Anagogic tendency (trend), 84, 134, 143, 148, 168, 176, 205, 211, 281, 307, 352, 427, 507
- Anal birth, 115
 - Eroticism, *see* Libido
- Analysis, 39, 42, 322, 450
 - active, 5, 392, 413, 524, 529, 566
 - as mental masturbation, 322, 324
 - attitude towards, *see* Attitude
 - minor, 353
 - misapplication of, 161, 475
 - orthodox, 241
 - passive, 5, 433, 487
 - schools of, 135, 299, 324, 325, 352, 453, 454
 - technique of, 164, 475
 - unsuccessful, 499
- Analyst, 29
 - symbol of, 28, 66, 134, 160, 163, 237, 313, 315, 321, 335, 352, 437, 444, 469
 - analyst's complexes, 168, 169
- Analytical situation, 28, 46, 70, 79, 119, 158, 242, 246, 278, 311, 405, 475, 529, 563, 565
- Anaphylaxis, psychic, 365

- Anarchist, 126
 Anesthesia, spiritual, 278
 Angel, fallen, 330
 Anger, 429 (*see also* Wrath)
 Animal, fear of, 193
 reddish, 223
 wild, 55, 67
 as symbol of parathy, 19
 as symbol of paralogia, 55
 as symbol of passions, 243
 Annulment, 91, 147, 183, 215, 222,
 236, 258, 261, 271, 345, 355, 356,
 435, 442, 453, 502, 537-539
 Ant, 56
 Anthony, St., 91
 Anticipation, anxious, 32
 Antithesis, 27, 134, 139, 170, 185, 342,
 407, 490, 535, 541, 544
 Antlers, 515
 Anxiety, 20, 26, 63, 170, 460-462, 534,
 561
 accompanying repression, 32
 dream, 102, 192
 of child, 381
 state (spell, paroxysm), 143, 169,
 187, 189, 242, 249, 336, 358, 371,
 389, 395, 418, 444, 509, 526, 548,
 552
 Apache, 437
 Apartment, *see* Flat
 Apfelbach, 565
 Appendicitis, 364
 Appetite, loss of, 188, 336
 Apple, 515
 as symbol of forbidden fruit, 521
 rotten, 5, 15
 Area, of predilection, 569
 Army, 433, 465-467
 Arrangement, neurotic, 125, 126
 Artemidorus, 76
 Artist, 182
 Asceticism, 86, 189, 410, 422, 495,
 496, 500
 Asia, 197, 198
 Assault, fear of, 54
 Assistant, 270
 Association(s), 4, 71, 75, 76, 83-85,
 107, 122, 123, 223, 226, 271, 275,
 290, 299, 301, 319, 321, 347, 371,
 373, 382, 386, 396, 475, 482, 483,
 513, 514, 522, 526, 536, 562, 565
 evidential, 482
 false, 224
 free, 4, 10, 82, 116, 304, 512
 lacking, 84, 107
 symbolical value of, 566
 Asthma, bronchial, 25, 143
 bronchial, symbol of, 26, 27
 Asymmetry, 211
 Ataxia, 121
 Atheist (Atheism), 282, 283, 304,
 487, 523 (*see also* Freethinker)
 Atonement 83, 142, 210, 271, 393, 397,
 422, 518, 522, 548
 Attack, apoplectic, *see* Apoplexy
 epileptic, *see* Epilepsy
 Attic, 298
 Attitude toward analyst, 312, 319,
 325, 422, 527, 545
 environment, 487, 491, 508
 illness, 494
 new life as symbolized by new
 flat, 448
 superiors, 505
 Aunt, 79, 81, 218, 274
 as symbol of parathy, 19
 Authority, 95
 complex, 229, 514, 531
 shattered, 141, 225, 379, 457, 475
 symbol of, 231
 Auto analysis, *see* Analysis
 Autobiography, 480
 Automobile, 129
 as symbol of impulse, 131
 as symbol of marriage, 211
 father's, 137, 138
 father's, as symbol of mother,
 138
 old, 135
 old, as symbol of mistress, 142
 tire, as symbol of erection, 133
 Auto-Eroticism, *see* Masturbation
 Autopsy, 39
 symbolism of, 586
 Aviator, *see* Flier
 Avowal, 441, 446, 468, 474, 475
 Back, premises as symbol of homo-
 sexuality, 444
 wheels, 211
 Bacteriophobia (Bacillophobia), 254,
 257, 260, 261
 Bakker, 443
 Ball, masked, 244
 room, as symbol of life, 557
 Ballad, 518
 Balloon, 44

- Band, musical, 217
- Baptism, 241
 - baptismal certificate, 335
- Bargain, with illness, 317
- Bathing suit, black, as symbol of death, 221
 - light-green, as symbol of life, 221
- Battery, tailor as symbol of second self, 454
- Battleship, 465
- Beam, as symbol of recollection, 441
 - slanting, 109
- Beast, wild (*see* Animal)
- Beggar, as symbol of parapathy, 19
- Behavior, 508
 - behaviorism, 508
- Being late, 491
- Berries, 226
- Betrayal, 507
- Betrothed, as symbol of mother, 222
- Bible, 157, 291, 305, 340, 346, 498, 521
- Bien, 6, 43, 524
- Bigamist, 442
- Binswanger, 571
- Biography, 291
- Bipolarity, 116, 126, 170, 180, 296, 300, 307, 325, 352, 390, 469, 475, 492, 500, 503, 507, 532, 534, 563
- Bird, 42
 - exotic, 272, 275
- Birth, 435, 495, 541
 - anal, 115
 - as symbol of mother, 295
 - fantasy, 296
 - of daughter, 277
 - place, 295
 - right, 343
 - symbol of, 113, 114, 157
- Bisexual, symbol, 503
- Bisexuality, 325, 503
- Biting, 433
- Bladder, 265, 270, 521
- Blake, 204
- Blasphemy, 90
- Bleeding, *see* Blood
- Blessed Virgin, *see* Virgin
- Blindness, spiritual, 185
- Blood, 42, 236, 502
 - complex, 29
 - bloody forehead, 515
- Blossom, as symbol of embryo, 69
- Boat, 465
- Bolshevik, *see* Communist
- Book, 348
 - keeping by double entry, 179, 282
 - (s), on dream interpretation, *see* Dream Book
 - worm, 348
- Boot, as symbol of erection, 447
- Box, 464
 - as symbol of parapathy, 44
 - on the ear, 146
- Boy, little, 332
- Brain, section(s) of, 352
 - symbol of, 299
 - tumor, 144
- Branch, 380
- Breast, 43, 178
- Breathing, disturbance of, 559
- Bridge, 162, 354
- Brother, 107, 255, 258, 391, 392, 428, 432, 447, 453, 501
 - as symbol of parapathy, 19, 128
 - complex, 168, 191, 244, 259, 270, 314
 - hatred of, 451
 - identification with, 339
 - in-law, 352, 428, 429, 437, 441
 - brother's friend, 392
 - substitute, 392
- Brush, 163
- Buck, 464
- Bulimia, 302
- Burglar, 120, 233
 - fear of, as symbol of fear of insanity, 54
 - as symbol of stammering, 32
- Burning, 464
 - of last will, 341, 344, 510
- Burial, 496, 497
- Butcher, 93, 248
 - as symbol of father, 249
 - butcher's wife, 408
- Buttocks, 44, 45
 - as erogen zone, 211
- Button hole, 432
- Byre, 380, 387
- Cage, as symbol of parapathy, 19
- Calendar, secret, 221
- Canal, narrow as symbol of thought, 212
- Cancer, 205, 276
 - fear of, *see* Fear
- Candy, 447, 471
- Cannibalism, 434, 460, 497

- Captain, as symbol of impulse, 440
 as symbol of thought, 212
 Car, *see* Automobile
 Card, visiting, 370
 Carriage, 41
 without driver, 54
 Carpet, 227, 228
 as symbol of innocence, 228
 Cart, 352
 Cartridge, 423
 Castration, 224, 522
 wish for, 422
 complex, 5, 46, 187, 194, 335, 381,
 411, 495
 fear of, *see* Fear
 psychic, 421
 Castrate, 392
 Cat, round and elongated, 541
 Catalepsy, 232, 234, 245
 Catharsis, 42, 48, 453, 469
 Catheterize, 377
 Catholic, 340, 341
 marriage, 276
 marriageism, 244
 marriageism, symbols of, 48
 Cellar, as symbol of unconscious, 441,
 460
 Cellini's hallucinations, 105
 Cellist, 405
 Cemetery, 274, 276, 282, 377
 Censorship, 4, 74, 165
 Central idea, 43, 46, 142, 218, 241,
 370, 398, 494, 495, 509, 547
 conflict, 140, 148, 242, 281
 problem, 281
 Chain, as symbol of parathy, 19
 Changing clothes, 178, 179
 Channel, bad smelling, 392
 Chapel, as symbol of mind, 312
 Character, of parathy, 321
 Charwoman, as symbol of mother,
 467
 Chaplain, 424
 Charity, Christian, mantle of, 546
 Charon, 105
 Chastity complex, 121, 125, 231
 Cheating, 335
 Chief, 270
 Child(ren), 427, 432, 503, 504, 527
 as symbol of parathy, 52
 as symbol of sister, 460
 crimes of, 363
 dream of, 94
 hatred of, 66
 illegitimate, 93, 121, 502
 in accident, 168
 in niche, 95
 unwanted, 276
 with hat, 94
 Childhood, experience(s), 85
 symbol of, 280, 473
 China, broken, 425
 Choking, sensation of, 48
 Christ, child, 190, 332
 identification with, 340
 parathy, 217, 518
 symbol(s) of, 20, 30, 87, 95
 Christmas, tree, 86, 190
 Church, 304, 537, 543
 as a symbol of mind, 312
 bells, 498
 music, 305
 tower, 86
 tower, as symbol of parathy, 19
 tower, as symbol of religion, 86
 Cinderella, 43, 270
 Cinema, *see* Moving Picture Theatre
 Circumcision, 334
 Clause (*see also* Proviso)
 parathy, 317
 Cleansing, 469
 as symbol of analysis, 453
 desire for, 43
 Cleavage, *see* Split
 Clergyman (*see also* Priest)
 as symbol of parathy, 19
 Climbing, a ladder, 555
 a steep hill, 134, 282
 a steep road, 168
 Cloaca, 206, 521
 Cloak, 67, 103
 as symbol of concealment, 67
 as symbol of father, 103
 as symbol of love, 67, 103
 as symbol of outlook, 467
 lost, 471
 protective, 549
 white, 504
 Clock, as symbol of analysis, 135
 Cloth(es), 256
 Coat of arms, 231
 Cock, 83-87
 Coefficient of reality, 207
 Coffin, 496, 497
 suspended, 497
 Coitus, *see* Intercourse
 Colleague, 221, 222
 Colon, bacilli, 366

- Colonel, as symbol of deity, 20
- Color, blue, as symbol of piety, 229
 - contrast of, 429
 - printing, 558
 - red, as symbol of passion, 229
 - white, 229
- Comforting dream, *see* Dream
- Coming too late, *see* Being too late
- Command, supreme, 427
- Communism (Communist), 249, 347, 461
- Community, problems, 525
- Complex, 297
 - criminal, *see* Criminal
 - of shattered authority, *see* Authority
 - overcoming of, 236
 - religious, 65, 413 (*see also* Religion)
 - stimulus, 33, 340, 366, 370, 377
- Component, homosexual, *see* Homosexual
- masochistic, *see* Masochism
- sadistic, *see* Sadism
- Compulsion, 87 (*see also* Obsession)
 - symbols of, 46
- Concealment, 297, 298, 483
- Conception, immaculate, 497, 544
- Condensation, 3, 153, 218, 221, 411, 432, 457, 495
- Condom, 499
- Conductor, as symbol of consciousness, 216
- Confession, 94, 338, 376, 398, 449
- Conflict, 4, 6, 62, 117, 119, 128, 196, 211, 218, 221, 222, 242, 277, 278, 373, 393, 451, 537
 - between divine and satanic trends, 204, 205
 - between impulse and inhibition, 61, 171
 - central, *see* Central
 - constellation, 281
 - in marriage, *see* Marriage
 - in stammering, 33
 - life, 144, 152, 153, 181, 211, 365, 480, 505, 506
 - objectification of, *see* Objectification
 - present-day (actual, current), 6, 120, 226, 332, 365, 409, 498, 525
 - puberal, 411
 - religious, 410
 - solution of, 330, 358, 551
 - source of, 354
 - symbol(s) of, 183, 222
 - unresolved, 487
- Conscience, 139, 146, 147, 156, 171, 206, 207, 320, 358, 366, 376, 393, 475, 493
 - pangs of, 264, 271, 376, 378
 - symbol of, 90, 453
- Consciousness, 216, 356, 358, 363
 - level(s) of, 207
 - loss of, 232
 - symbol of, 128, 216, 301
- Consolation, dream, 104
- Constellation, 398
 - affective, 489
 - infantile, 132
- Content, of the dream
 - of the dream, latent, 3, 4, 70, 71, 74, 219
 - of the dream manifest, 3-5, 70, 71, 74, 115
- Contagion, *see* Infection
- Contumely, 321, 325
- Conquest, 236
- Contrast, 171, 539
 - dreams, 218
 - of water and petrol, 211
- Conversion, *see* Somatization
- Convulsion, 192
- Cook, 229
- Coughing, 556, 559
- Counter-ego, 180, 490
- Cousin, 232, 273, 274, 294, 348, 383, 448, 474, 505
 - as symbol of alter ego, 385
 - as symbol of sister, 459
- Cradle, 497
- Crime, 363, 366, 441, 474, 495
 - committed by children, 363
- Criminal idea(s), 67, 148, 214, 222, 301, 505
 - dream, 235, 236
- Cross, 280
 - as symbol of parapsychology, 19
 - crossing river, 528
- Crowd, as symbol of stammering, 33
- Crucifix, 280
 - Crucifixion, 280
- Cruelty, 547
- Crutch, as symbol of parapsychology, 19
- Cunnilinctus, 234
- Cup, board
 - board, as symbol of brain, 299

- Cupid, 433
 Cure, method(s) of, 237
 promise of, 314, 315
 Curtain, 444
 pushed aside, as symbol of deflor-
 ation, 447
 Current conflict, *see* Conflict
 Cursing, 519
 Cutting, 378
 Cyclothymia, 100
 Cylinder, 405, 502
 suspended, 489, 497
 swinging, 494
 Cyst, hydatid, 254
- Dagger, blunted, 91
 Dance hall, *see* Ball room
 Dancing, 189, 281
 Danger, 213, 250, 352
 Dante, 105, 204
 Darkness, fear of, *see* Fear
 of mind, 455
 Date, 122
 Daughter, 277, 457, 552
 daughter-father relation, 160, 161
 daughter's birth, *see* Birth
 symbol of, 247
 David and Goliath motif, 460
 Day-dream(er), 6, 7, 56, 157, 158,
 181, 185, 207, 219, 261, 337, 454,
 538, 545
 Day-dream, musical, *see* Musical
 Dead person in dream, 81
 Death, 230, 337, 495, 541
 fear of, *see* Fear
 impulse, *see* Suicide
 of father, 48, 277
 of husband, 557
 proviso (clause), 315, 442
 sentence, 424
 symbol of, 14, 67, 105, 158, 211,
 221, 220, 275, 290, 393, 482
 thought of, 210, 212, 407
 wish, 27, 81, 82, 85, 107, 136, 143,
 147, 168, 170, 211, 214, 240, 260,
 276, 358, 506, 508, 528, 548
 Debating, 324, 325
 Debauchery, alcoholic, 64
 symbol of, 99
 Defecation, 37
 in bed, 314
 in doctor's apartment, 317
- Defloration, 43, 92, 152, 236, 245,
 246, 270, 334, 384, 391, 421, 425,
 432, 441, 447, 453, 467, 502,
 537
 Delirium, 192
 Deliverance, dream, 228
 Delusion, 259
 Demi-vierge, 170
 Dentist, 256
 Depersonalization, 208, 385
 Depreciation, of mother, 157, 222,
 225, 226
 of suitor, 257
 of women, 499
 Depression, 48, 53, 78, 86, 91, 94,
 106, 118, 146, 169, 181, 218, 221,
 257, 277, 281, 333, 389, 392, 486,
 530
 Devil, 206, 305
 as symbol of parathy, 19
 as symbol of, 305
 Diagnosis, 218
 Diet, 302
 Direction, sense of, 246, 247
 Dirigible, 457
 Dirt, 227
 Disappointment, 314
 in love, 280
 Discharge in the patient, 316
 Discipline, military, 433
 Discontinuing treatment, 315, 316
 Disease, venereal, 121
 Disfiguration, *see* Distortion
 Disguise, 183, 220, 231, 457, 458
 Disorder, 227
 Disparagement, 436
 Displacement, 3, 220, 364, 471
 downwards, 54
 from below upwards, 3, 90, 236,
 264, 394, 409
 Distance, symbol of, 212
 Distortion, 175, 231, 233, 281, 304,
 482
 Distrust, towards wife, 502
 Diving, 114, 402
 Divorce, 277, 278, 280, 349, 358, 360,
 380, 404, 486
 Dizziness, *see* Giddiness
 Doctor, *see* Physician
 Doctor-patient game, 270, 425, 438
 Doe, rabbit, 464
 Dog(s), 48, 441
 as symbol of animal instinct, 386
 black and white, 427, 429

- Domination (*see also* Power)
 - struggle for, 451
- Don Juan, 146, 235
- Door, 298
 - blocked, 421
 - bolting, 236
 - opening, 152, 301
- Double, life, 208
 - suicide, 279
- Doublet(s), 492
- Doubt, 55, 138, 223, 224, 256, 275, 342, 502, 542, 543, 548
 - in paternity, 502
 - symbol of, 342, 537
 - tendency, 84, 155, 338
- Douche, vaginal, 160
- Drawer(s), as symbol of brain, 92
 - as symbol of subconscious, 439
- Drawing, teacher, 312
 - teacher, as symbol of analyst, 312
- Dread, *see* Fear
- Dream(s), advances in interpretation of, 175
 - and art, 74
 - and reality, 242, 380
 - artificial, 71
 - as biological process, 568
 - as comfort, 171
 - as good omen, 80
 - as guardian of sleep, 481
 - as aid in analysis, 237
 - as aid in diagnosis, 38
 - as aid in solving life conflict, 159
 - as mirror of life, 156
 - as mirror of thought, 171, 208, 218, 550
 - as repetition of reality, 242
 - association, *see* Association
 - biographical, 261
 - book, 480, 484, 572
 - censorship, *see* Censorship
 - content, latent, 483, 519, 556, 557
 - content, manifest, 481, 564
 - determinants, 330
 - distortion, *see* Distortion
 - emotions, *see* Emotions
 - final, *see* Dream, last
 - first, 74, 153, 196, 241, 277, 278, 281, 297, 487, 509, 551
 - function, monitory, 307
 - important, 481
 - infantile, 468
 - initial, *see* Dream, first
 - interpreting itself, 179
 - last, 159, 433
 - logical, 176
 - made-to-order, 71
 - motif, *see* Motif
 - nonsensical, 175, 545
 - of doctors, 483
 - problem(s), life problem(s), 153
 - prophetic, 238
 - record, 487
 - retrospective, 127
 - series, 231, 287, 304, 481, 491, 513, 535, 551
 - series, a serial novel, 159
 - stereotyped, 50, 331, 354, 491, 517, 523
 - stimulus, 568
 - symbol(s), *see* Symbol
 - telepathic, *see* Telepathy
 - unimportant, 480
 - winning, 106
 - within a dream, 380, 448, 453
 - work, 556
- Dreamer's personality, knowledge of, 508
- Dreamy state, 336
- Dress, as symbol of independence, 82
 - as symbol of parathy, 19
 - black, 385
 - blue, as symbol of fidelity, 178
 - changing of, 178, 179
 - cleaning of, 19
 - pink, 79
 - pretty, as symbol of joy in life, 385
 - soiling of, 383, 384
 - white, as symbol of morals, 143, 144, 229, 385
- Driver, 211
 - skillful, 352
- Driving, 135, 537
 - instructor, as symbol of analyst, 130
- Drowning, 540
- Drug affliction, 164, 185
- Drunkard, 496
- Dung hill, 382
- Duty, sense of, 279
- Dying, persons, *see* Persons
- Dysmenorrhea, 43
- Dyspnea, 66
- Earning capacity, lost, 164
- Earthquake, 422

- Eating, 274, 467
 Ego, 180, 490
 alter, *see* Ego, second
 cleavage, 422
 components, 493
 conscious, *see* Consciousness
 criminal, 183
 formation, 21
 ideal, *see* Super-Ego
 moral, *see* Moral
 satanic, 505
 second, 184, 236, 250, 385, 406,
 407, 424, 427, 454, 537
 Egyptian, statue, 394
 Either-or situation, as symbol of
 doubt, 537
 Ejaculation, *see* Emission
 Elektra Complex, 373, 559
 Electric bulb, 237
 chair, 178
 Electrician, as symbol of analyst,
 237
 as symbol of brother, 270
 Ellis, 571
 Embarrassment, 193
 Embitterment, 260
 Embryo, 493, 497, 499
 Emission, 188, 189, 227-230, 301, 354,
 457
 dream, 221, 227, 455
 fancied, 190
 nocturnal, 192, 458, 482
 premature (*praecox*), 134, 187,
 193
 Emotion(s), basic, 489
 blocked, *see* Affect
 in dream, 499, 510, 511
 Emotional constellation, 489, 490
 explosion, 136
 Empathy, 6 (*see also* Insight)
 Emperor, as symbol of analyst, 469
 as symbol of deity, 20
 Empress Maria Theresa, 372
 Endoptric phenomenon, *see* Phenom-
 enon
 Enema, 258
 Enemy, symbol of parathy, 19
 Engagement, broken, 109
 Engine, 305 (*see also* Locomotive)
 starting, 299, 305
 Engineer, as symbol of father, 300
 Englishman, as symbol of morals,
 308
 Enlightenment, sexual, 498
 Enteralgia, 553
 Environment, attitude toward, 508
 (*see also* Attitude)
 Envy, 170, 244, 532, 558, 566
 Epilepsy, 39, 120, 249, 554
 larval, 120
 Equilibrium, organ of, 214
 Erection, 246, 247, 272, 468, 491
 painful, 46
 symbols of, 48, 447
 Ereutophobia, 33
 Erogenous zones, 192
 Eroticism, *see* Libido
 Ethos, *see* Moral
 Examination, as symbol of analysis,
 469
 as symbol of Last Judgment, 18
 in religion, 92
 Examiner in Chief, 270
 Excitement, sexual, 294
 Execution, 178, 236
 Exhibitionism, 109, 321, 322
 Exodus, from Egypt, 200
 Expectation, 489
 Experience, actual as form of resist-
 ance, 312
 early, 57, 270, 460
 internal, parathy, 570
 sexual, 177, 292, 293
 traumatic, *see* Trauma
 wish for repetition of, 448
 Explanation, *see* Interpretation
 Explosion, 37, 135, 454, 457
 emotional, 136
 Eye(s), 232
 Eye glasses (*see also* Spectacles)
 Eye lid, loss of, 245
 Face, swollen, 259, 271
 Faith, 493, 536
 broken, 407
 in wife, 277
 in women, 230
 revived through analysis, 338
 symbol of, 537
 Falling dream, 249
 Family, doctor, as religious symbol,
 87
 complex, 170
 fixation, 526
 romance, 435, 501
 Fantasy (ies), 229, 297
 infantile, 186

- Fantasy (*cont'd*)
 infantile, renouncing, 186
 pathological, 346
 symbolized by airman, 457
 uterine, 451
- Farewell, 198, 315
- Farmer, 505
- Father, 70, 86, 132, 177, 223, 231, 261,
 270, 276, 282, 295, 296, 299, 317,
 375, 382, 393, 429, 444, 455, 457,
 485, 493, 500, 501, 523
 as symbol of parathy, 19
 daughter relationship, 559
 death of, 48, 341, 519
 detachment from, 279
 fear of, 432
 fixation, 36, 168, 256, 339, 373,
 400
 hatred of, 517
 imago (image), 47, 141, 160, 183
 in-law, 489
 naked, 360
 omnipotent, 259
 prodigal, 343
 prodigal's automobile, as symbol
 of mother, 138
 prodigal's homecoming, 339, 343
 prodigal's illness, 192
 prodigal's womb fantasy, 516, 517,
 521
 substitute, 277
 symbol of, 300, 460
- Fear, 12, 78, 80, 261 (*see also*
 Anxiety)
 betrayal by woman, 455
 of cancer, 368
 of castration, 187, 301, 396
 of darkness, 187
 of death, 86, 146, 158, 210
 of disease, 64
 of dreams, 164
 of falling, 282
 of ghosts, 186
 of God, 64 (*see also* God)
 of homosexuality, 300
 of impotence, 187, 282
 of infection, 139, 271
 of insanity, 54, 218, 250, 506
 of knives, 66
 of knowledge, *see* Fear, of truth
 of marriage, 237
 of men, 187
 of one's self, 189, 214, 242, 444
 of operation, 64
 of pregnancy, 139, 367, 464, 499
 of rabies, 254
 of rape, 248
 of self-awareness, 539 (*see also*
 Self-awareness)
 of storm, 64
 of sun, 359, 362
 of syphilis, 522 (*see also* Syphi-
 lophobia)
 of trichnosis, 254
 of truth, 195, 274, 362
- Felling (*see also* Emotion)
 of inferiority, 451
 of reality, *see* Reality
- Fellation, fantasy of, 66
 symbol of, 48
- Feminine Attitude (Traits), 321,
 324
- Fence, 227
- Fetish, as symbol of parathy, 19
 substitute, 499, 506
 fetishism, 16, 36, 45, 63, 82, 218,
 316, 494, 504
 as protection, 16
- Fiancé(e), *see* Betrothed
- Fidelity, 193, 407
 symbol of, 100
- Field, 114
- Fighting, 308, *see also* Struggle
- Figure(s), dark as symbol of death,
 158
- Film, 242
- Finger, loss of, 335
- Fir tree, 86
- Fire, 37, 299, 342
 symbol of stammering, 32
 fireman, 45
- Fisherman, 74, 157
- Fixation, upon father, *see* Father
 upon mother, *see* Mother
 upon sister, *see* Sister
- Flat, new, as symbol of new attitude,
 331
- Flier, 249
- Flight from reality, *see* Reality
 from room to room, 297
- Flood, 37, 465
- Flower(s), 543
- Flying dream, 250
- Foal, 433
- Folie à deux, 256
- Following, 356
- Food, envy, 434
- Foot, as symbol of phallus, 494

- Foot (*cont'd*)
 bridge, *see* Bridge
 footman, 370
 Foreman, 469
 Foreskin, *see* Circumcision, 334
 Forgetting, dream, 297, 298
 symbol of, 491
 Forgetfulness, 114, 540
 Fowling piece, old, 156
 Frahm's apparatus, 120-124
 Free thinker, 187, 272, 278, 304, 369, 375
 French, language, origin of, 271
 Freshet, *see* Flood
 Freud, 3, 4, 62, 66, 75, 76, 84, 103, 109, 114-116, 151, 165, 180, 190, 191, 193, 201, 203, 220, 241, 303, 304, 307, 317, 318, 322, 326, 335, 363, 374, 389, 395, 479, 494, 503, 512, 524, 554, 556, 559, 561, 572
 Freudian literature, 194
 orthodox, 70, 271, 389, 398, 486, 500, 512, 524
 Friend, as symbol of parathy, 19
 as symbol of second ego, 427
 Frigidity, 41, 66, 86, 139, 140, 169, 177, 233, 248, 257, 336, 374, 379, 380, 407, 410, 412
 symbols of, 48
 Frohman, 6, 530, 550, 551
 Front, shop as symbol of heterosexuality, 444
 Frustration, 41, 109
 Functional dream, 85
 dream interpretation, *see* interpretation
 symbol, *see* Symbol
 Funeral, pyre, 342
 Furrow, 360
 Future, foreseeing of, 280
 in dream, 221, 542, 543
 Gain, hidden, of parathy, 196
 Gallstone, colic, 275
 Game(s), keeper, 67
 sexual, 18, 185, 270, 428, 435, 452, 462, 490
 Gangleader, representing father, 457
 Garagist, 143
 Gas, mask, 244, 245
 poisoning, 244
 Gastric disorder, 54, 86, 188, 272, 295, 305
 Gate, 134
 of consciousness, 301
 General, as symbol of deity, 20
 General and particular, 558
 Genital(s), 301, 453
 Ghost, 84, 396
 fear of, *see* Fear
 Giant, 105
 Giddiness, 63, 232, 554, 555
 Girl(s) (*see also* Woman)
 decent and indecent, 303
 student, 321
 without body, 467
 Glass, broken, 407, 441
 Globe, 136
 Globus hystericus, 66, 245, 384, 556
 Goal, *see* Aim
 God, 432
 symbols of, 91, 92, 94, 95, 144
 God's punishment, fear of, 64
 Goethe, 73, 116, 329, 427
 Gold, as symbol of feces, 396
 Goods, canned, 465
 van, 384
 Gospel, 306
 of St. Luke, 87
 of St. Matthew, 83
 Governess, 218, 369, 371
 Grand-Duke, 270
 father, 305
 mother, 304, 312
 mother, as symbol of analyst, 315
 mother, as symbol of parathy, 30
 mother, as symbol of rationalism, 102
 Grave, 376
 Grave's disease, 192
 Guilt, feeling of (sense of), 18, 69, 136, 147, 183, 210, 245, 264, 282, 337, 365, 396, 424, 436, 523
 feeling of projection of, 27
 Gutheil, 6, 32, 207, 555, 556, 562, 563, 571
 Gymnastics, 120, 191
 Gynecophobia, *see* Woman, fear of
 Gypsy, 246
 woman (girl), 438, 471
 Haemophilia, 569
 Hair, 412
 soft, 320
 Hall, roofed with glass, 302

- Hallucination, 105, 190 (*see also*
Mass hallucination)
- Ham, 254
- Hamlet motif, 545
- Hanging, 28, 29, 497
- Hangover, 387
- Hardware, as symbol of memory,
440
- Hat, 502
- Hatred, 179
 - of analyst, 262
 - of brother, 451
 - of child, 276
 - of family, 260
 - of father, 46, 145, 244, 250
 - of one's self, 260
- Hawker, 227
- Head, bandaged, 227
 - wound in, 227
- ache, 163, 188, 336, 375, 387, 393,
394
- Healing process, represented in
dream, 77
- Heart, disease, 272
 - palpitation, 272, 273, 353, 380
- Heaven's gate, 498
- Hebel, 452, 480
- Hedge, 41
- Heel, as symbol of phallus, 504
- Helmet, as symbol of parapathy, 19
- Hemophilia, *see* Haemophilia
- Heredity, 508
- Hermit, 422, 438
- Herring, as symbol of phallus, 58
- Heterosexual, dreams in homosex-
uals, 52, 435
 - intercourse, 467
- Heterosexuality, 64, 157, 176, 193,
407, 421, 437, 449, 499, 503
 - symbol of, 216, 432, 433, 444
- High priest, 231
- Hiding, 445-448
- Historic mission, *see* Mission
- History, clinical, 291
- Hofmannsthal, 198
- Hole, 55
- Homosexual, component, 437
 - man, 417
 - trends (tendencies), 53, 56, 90, 91,
105, 218, 260, 297
- Homosexuality, 44, 64, 158, 176, 224,
292, 448, 463, 474, 489, 500, 503,
569
 - as safe-guard, 421
- congenital, 53
 - latent, 109, 186, 194, 296, 303, 307
 - manifest, 64, 191, 296
 - symbols of, 216, 421, 444, 453
- Horse, 428, 429, 441
 - as symbol of devil, 305
 - as symbol of dreamer, 246, 249
 - as symbol of father, 296
 - as symbol of passion, 420
 - as symbol of sister, 436
 - lame, 304, 454
 - run-away, 246
 - strangled, 557, 560
- Horthy, 249
- Hospital, 170
 - ward, 168
- House, as symbol of heterosexuality,
432
- Housekeeper, 411
 - housekeeper as symbol of mother,
429
 - new, as symbol of parapathy, 19
 - old, as symbol of past, 439
 - houseowner, as symbol of husband,
385
 - with three entrances, 421
- Hunger, 303
 - as symbol of sex, 312
- Hunter, 67
- Husband, 93, 249, 276
 - as symbol of son, 336
 - death of, 557
 - symbol of, 171, 385
- Hymen, 334
 - restoring of, 335
 - symbol of, 110, 152
- Hypnotics, 164
 - abuse of, 396 (*see also* Drug-ad-
diction)
- Hypochondriasis, 53, 54, 64, 255,
258
- Hypocrisy, 12, 231
- Ice, as symbol of analysis, 325
 - as symbol of frigidity, 48
- Idea(s), central, *see* Central
dominant, 505
 - fixed, 57
 - flight of, 56
 - overcharged, 179, 220, 492, 512
- Ideal, ego, *see* Super ego
 - lost (shattered), 357, 411
 - pursuing, 245

- Identification, 222, 231, 276, 279, 348,
 412, 413, 493
 with father, 130, 460, 487, 495
 with mother's lover, 456
 with sister, 448, 457
 with uncle, 501
 Idiot, as symbol of parathy, 19
 Illness, *see* Parathy
 Image (Imago), of brother, *see*
 Brother
 of father, *see* Father
 of mother, *see* Mother
 of sister, *see* Sister
 wonder-working, 282
 Imagination, 458
 symbol of, 272
 Imperative(s), ethical, 308
 from childhood, 304
 Impotence, 39-41, 53, 121, 137, 140,
 156, 183, 187, 213, 220, 221, 231,
 246, 280, 281, 317, 346, 369, 418,
 429, 438, 454, 475, 494-497, 500,
 509, 517, 522, 524
 as protection, 441
 as safety valve, 214
 cause of, 347
 symbol(s) of, 224, 247, 454, 455
 Impulse, 148, 216, 308
 asocial, 183
 creative and destructive, 551
 homicidal (criminal), 249, 282, 420
 (*see also* Criminal)
 religious, *see* Religion
 suicidal, *see* Suicide
 symbol(s) of, 48
 Inamorata, *see* Sweetheart
 Incendiarism, 342
 Incest, 127, 248, 287, 300, 308, 424,
 493, 503
 complex, 139, 158, 183, 302, 349
 desire(s), 296, 300, 312, 393, 394,
 421, 500
 India rubber mechanism, 186
 Indiscretion, 183
 Individual psychology, 127, 525
 dream, symbols, 508
 Induction, of parathy, 262
 Infantilism, 433, 492
 psychosexual, 44, 48, 51, 553
 renunciation of, 183
 Infection, as symbol of homosexual-
 ity, 56
 fear of, *see* Fear
 spiritual (mental), 254, 258, 412
 Inferiority, feeling (sense, complex),
 42, 43, 62, 125, 191, 217, 317, 433,
 525, 530
 moral, 125
 sexual, 156, 451
 Infidelity, 63, 352, 368
 Inflammation, genital, 270
 Inheritance, 143, 344
 Inhibition, 39, 139, 141, 148, 183, 184,
 188, 193, 301, 307, 421
 Injury, 515
 Innocence, 91, 144, 227, 427
 Insanity, fear of, *see* Fear
 Insemination, artificial, 348
 Insight, imaginative (empathy), 6,
 325, 511, 512
 Insomnia, 164, 277, 367
 Instructor, driving, as symbol of
 analyst, 129
 Interego, 118
 Interment, *see* Burial
 Intercourse (coitus), 295, 358, 496,
 521
 extramarital, 353
 heterosexual, *see* Heterosexuality
 incomplete, 227, 353
 reservatus, 189
 symbol(s) of, 161
 Interpretation, 237, 360, 493
 active method of, 515, 536 (*see also*
 Analysis, active)
 advance in, 2, 6, 7, 152
 arbitrary, 342, 511
 by contraries, 115
 communicating of, to the patient,
 359, 481, 552
 functional, 61, 70, 119, 127, 151,
 216, 493, 516, 536
 intuitive, 85, 512, 513 (*see also*
 Intuition)
 learning of, 6, 484
 material, 61, 151, 152, 272, 492, 524,
 536
 methods, 287
 orthodox, *see* Analysis, orthodox
 provisional, 367
 rejection of, 511
 rules of, 4
 serial, 516, 555
 sexual, 70, 524
 stereotyped, 36
 technique of, 7, 77, 218, 413, 484,
 524, 529, 562
 training in, *see* learning

- Interpretation (*cont'd*)
 upon objective stage, 536
 Intoxication, affective, 207
 Introversion, 46, 169
 Intruder, 370
 Intuition, 6, 235, 336, 338, 346, 353,
 367, 389, 394, 506, 510, 511, 516,
 525, 555, 564, 570
 Irrigation, fantasy, *see* Masturbation
 Island, 36
 as symbol of complex, 427

 Jackson, 363
 James, 207
 Janitor, 83
 Jealousy, 146, 193, 224, 227, 229, 270,
 272, 280, 339, 352, 356, 362, 424,
 428, 435, 486, 499, 502, 531
 morbid, 229, 256, 262, 455
 Jesus, *see* Christ
 Jew-complex, 199, 200
 Jewel(s), as symbol of honor, 90, 91
 Jezower, 208
 Jokai, 208, 209
 Jones, 205, 575
 Journalism, 370, 371
 Journey, as symbol of death, 299
 Judge, symbol of, 67
 Supreme, 140
 Junctim, 316
 Jung, 77, 536
 Jute, 421, 444

 Katagoric tendency(ies), 134, 148,
 211, 282, 407, 428, 505, 507, 538
 Key, as phallic symbol, 247
 dream, 396, 404, 529, 532
 Killing, as beast, 157
 as symbol of overcoming, 236
 King, as father imago, 12
 symbol of parathy, 19
 Kiss, 497
 Kitchen, knife, *see* Knife
 Kitchener, 298
 as symbol of sister, 298
 Kitten, black, 378
 Knife (knives), 38, 90, 172
 broken, 170
 fear of, 66
 Knot, as symbol of conflict, 117
 Knowledge, fear of, *see* Fear
 two kinds of, 207
 Kretschmer, 412, 547

 Labor, pains, 275
 Labyrinth, 116, 117
 Ladder, climbing, 554
 Lake, 115
 Language, incomprehensible, 179
 second, 179
 Laporatomy, 275
 Larynx, trouble, 559
 Last Judgment, 64, 73, 74
 Lead, poisoning, 522
 Leader, 217
 Lear, complex, 33
 Lecture, 259, 321
 Lecturer, 321, 322
 Leitmotif, 480
 of parathy, 20
 Lentils, 343
 Leprosy, 254, 256
 Letter, unopened, 392
 Leucorrhoea, 42, 383
 Lex talionis, *see* Poenatalionis
 Liaison, 233, 277, 333, 356, 357, 360,
 397
 Libertinus, 344, 345
 Libido, 525
 anal, 14, 203, 211, 395
 archaic, 73, 74
 cathexis, 192-194
 disappointed, 192, 193
 genital organization of, 191, 192
 oral, 203
 urinary (urethral), 14, 48, 203, 375
 Life, aim of, 134, 480, 509
 art of, 281
 beyond death, 103, 496
 conflict, *see* Conflict
 history, 360, 361, 380, 508, 509
 outlook, 407
 plan, secret, 197, 216, 547, 559
 symbol of, 551
 symbolized by flowers, 393
 weariness of, 160, 162
 Lighthouse, as symbol of religion,
 90, 331, 332
 Lightning, 275
 as symbol of awareness, 275, 332
 Lilac, as symbol of death, 229
 as symbol of life, 393
 Limb(s), loss of, as symbol of de-
 floration, 467
 two, as symbol of brother and sis-
 ter, 184
 Line(s), diverging, 210
 parallel, 158, 210

- Linen, 224
 as symbol of purity, 424
 Lingam, 493
 Lion, 183, 242
 Lip, upper, 406
 Lock, as symbol of hymen, 152
 Locomotive, 302 (*see also* Engine)
 as symbol of mind, 299
 Loft, as symbol of brain, 492
 Logic, in dream, 175
 Loneliness, 260
 Lord's Prayer, 292, 305
 Loss, of limb, 335
 Lottery, 105-107
 Lounge suit, 321
 Love, negative of, 261
 symbol of, 67, 99, 257
 Löwy, 6, 513, 563, 564-571
 Lump, in throat, *see* Globus hystericus
 Lunatic, as symbol of parapathy, 19
 Lust-murder, 462
- M. W. theory, 260, 271
 Machine, 299, 301
 as symbol of sex, 213
 Moeder, 70, 77, 80, 304
 Magic, 305, 306
 black, 306, 307
 Magician, 305-307
 Magnanimity, 277, 278
 Maid servant, 168, 188, 305
 as symbol of daughter, 248
 as symbol of mother, 168
 as symbol of Virgin Mary, 307
 Man (*see also* Person)
 as symbol of thought, 74
 blind, deaf, dumb, as symbol of
 parapathy, 19
 dark, as symbol of death, 157
 elegantly dressed, 221
 hatred of, 411
 mutilated, 392
 old, 104
 old, as symbol of past, 212
 represented by woman, 417-19
 sick, as symbol of penis, 437
 sick, in bed, 171
 symbolized by house, 406
 tubercular, as symbol of analyst,
 397, 398
 with rash, 254
 with scales, 92
- Manager, 248
 Manhood, proving of, 337
 Mantle, 103
 Mare and foal, as symbol of adult
 and child, 459
 Mariolatry, 498
 Marriage, 278, 304, 419, 442, 451,
 457, 462, 485, 546
 Catholic, 278
 conflict in, 210, 211
 fear of, 237 (*see also* Fear)
 forced, 120
 happy, 275
 pledge of, 312
 proposal, 176, 256, 556
 second, 280
 unhappy, 66, 136, 210, 277, 280, 330,
 412
 Marshal, of the Court, 469
 Martyr, 280
 Masochism, 47, 48, 280
 Masochistic component, 192
 Mask, as symbol of parapathy, 19
 Masquerade, 352
 Mass hallucination, 106
 Masturbation, 46, 51, 54, 90, 120, 139,
 170, 178, 188, 192, 193, 245, 294,
 300, 301, 314, 321, 324, 390, 418,
 485, 505
 as safeguard against coitus, 300,
 303
 effect(s) of, 193
 fantasy, specific in, 44, 47, 160, 163,
 179, 189, 347, 373, 390, 392, 418,
 499
 impulse, 186, 189
 mutual, 505
 symbol of, 393
 Matalas, 247, 248
 Mechanic, as symbol of the analyst,
 133, 137
 the Great, 144
 Meinertz, 333
 Memorial, 210
 Memory(ies), 172, 179, 230, 231, 354,
 357, 391, 441, 465, 475, 537
 infantile, 375
 spurious, 194, 483
 symbol of, 92, 128, 298, 375, 394,
 440
 Menstruation, 233, 367, 368, 375, 569
 painful, 43
 protracted, 485
 Messalina, 65

- Messiah, complex, 16, 21, 30
- Messianic parathy, 75
- Meyer, 180
- Migraine, 227
- Migration, 198
- Milestone, as symbol of life period, 473
- Mill(s), 147
 - God's, 136, 147, 421, 422
- Mind, cleavage of, 152, 158, 161, 179, 352
 - depth of, symbolized by strange neighborhood, 381
 - function of, 152
 - functional symbol of, 85
 - province of, alien, 355
 - symbol(s) of, 55, 90, 113, 123, 152, 216, 299, 312, 332, 352
- Miner, 242
- Minister of State, as symbol of authority, 231
 - as symbol of parathy, 19
- Missal, 306
- Mission, historic, 125, 126, 217
- Misriegler, 6, 525, 529, 551
- Mistress, 278, 365, 499
- Money, 379, 437, 528
 - as symbol of love, 256, 338
 - complex, 141, 193, 347, 348, 357, 382
- Monograph, 320
- Monument, 211, 354, 355, 398
- Moodiness, 336
- Moon, 115, 116
- Moral, ego, 66, 76, 109, 148, 303, 307, 518
 - symbol of, 100, 139, 144, 307, 489
- Morphinist, 164
- Moses, 200
- Mother, 86, 192, 218, 223, 256, 279, 303, 313, 342, 356, 389, 455, 457, 458, 462, 488, 495, 497, 517
 - as seducer, 188
 - as symbol of parathy, 316
 - complex (fixation), 79, 126, 127, 132, 134, 138, 153, 155, 156, 237, 300, 336, 451, 503, 530, 537, 538
 - mother-daughter relationship, 558
 - desire for, 296, 496, 501, 518
 - earth, 501
 - hatred of, 339, 345, 475, 510
 - motherhood, 368
 - ideal, 530
 - ideal shattered, 537
- image (imago) of, 79, 131, 210, 229, 231, 306, 503, 537
- mother-in-law, 372
- mother-in-law, as symbol of mother, 382
- phallic, 503
- mother's adultery, 514
- mother's lover, 222, 378, 435
- mother's virtue, doubt in, 275
- mother's womb fantasy, 158, 497, 521, 541
- mother-son relationship, 559
- Motif, of fire, 465
 - principal, 270
 - recurrent (repeated), 210, 231, 422, 436, 467, 480, 491, 492, 535, 562, 563
 - religious, 424
- Motor, car, *see* Automobile
 - car, as symbol of instinct, 137
- Mouth, 259
 - as symbol of stammering, 299
- Mucus, 42, 559
- Multiplicity, 558
- Murder, 362, 364, 367
 - impulse, 214, 437
- Museum, 120, 538
 - as symbol of memory, 126, 127
 - as symbol of mind, 123
 - as symbol of parathy, 120
 - attendant, as symbol of conscience, 123
- Music, 280
- Musical daydreams, 207
- Mutation, law of, 206
- Mutilation, *see* Castration
- Myoma, 48
- Mystery, *see* Secret
- Näcke, 52
- Narcissism, 52
- Narcosis, 515
- Narcotic(s), 185
- Nates, *see* Buttocks
- Nausea, 224, 295, 375, 376, 388
- Necrophilia, 375, 462, 496, 500
- Negro, 243
- Neighbor, 272, 336, 408
 - as symbol of wife neighborhood, as symbol of mind, 381, 382
- Neuralgia, 336
- Neurosis, 7 (*see also* Parathy)

- New Jerusalem, 206
 New Testament, *see* Testament
 Newspaper, 394
 Niece, 494
 Nietzsche, 219, 563
 Nightmare, 120, 192, 205
 Nom-de-Plume, 183
 Nonsense in the dream, *see* Dream,
 nonsensical
 Note book, as symbol of memory, 92
 Number(s), 106
 lucky, 372
 winning, 372
 Numeral symbolism, 372
 Nurse (nursing sister), 255, 288, 352,
 486, 494, 499

 Oath, 293, 397, 419, 462, 472
 secrecy, 245
 Obelisk, 211
 Object, cathexis, 193
 cylindrical, 360
 Objectification of a conflict, 134, 220,
 236, 274, 275, 355, 365, 427, 447
 Obsession, 86, 87, 158, 254 (*see also*
 Compulsion)
 obsessional parathy, 12, 43, 100,
 102, 253, 317, 319, 424, 509, 514,
 553
 sexual, 58
 Obstacle, 110, 196, 436
 getting over, 176
 Oedipus complex, 324, 411, 532, 547
 Offensive, outflows, 42
 Officer, as symbol of analyst, 48
 Old Maid, complex, 260
 Old Testament, *see* Testament
 Omnipotence of thought, 147
 Oneida method, 189
 Operation, 514
 cloak, 503
 gloves, *see* Rubber gloves
 surgical, 48, 275
 surgical, as symbol of analysis,
 352
 Opinion, public, 216
 Opium, 181
 craving for, 185
 Opportunity, lost, 108
 Oral libido (eroticism), 203, 271
 Orchard, father's, 246
 Orchestra, as symbol of mind, 216
 Order, restored, 162

 Organ, inferiority, 124
 parathy, 84
 speech of mind, 25, 570
 Orgasm, 41, 42, 161, 170, 178, 221,
 231, 233, 248, 301, 303, 336, 337,
 353, 356, 357, 387, 404, 464, 482
 missing, 140, 248, 383, 406, 470
 Orphan, fantasy, 472
 Ostrich, policy, 428
 Over, and under, *see* Above and be-
 low
 as symbol of faith, 537
 as coat, 546
 coat, old and dirty, 471
 compensation, 125, 217, 347, 349,
 433
 Owner of garden, as symbol of
 mother, 462

 Packing, as symbol of forgetting, 491
 Pain, 21, 38, 277
 abdominal, 275
 Painting, lesson, 312
 Palace, as symbol of parathy, 19
 Paradise, 514
 Paralogia, 7, 306
 Parallelism, psychic, 502
 Paralysis, hysterical, 363
 Paranoia, 55
 Parathy, 7, 25, 306
 as excuse, 70
 as safety valve, 213, 302
 as self-defense, 213
 cause of, 62, 64, 124
 dynamics of, 304
 etiology of, 62
 obsessional, *see* Obsession
 origin of, 47, 259
 purpose of, 490
 symbols of, 12-14, 16, 19, 100, 120,
 123, 211, 302, 312, 316, 363, 364
 symptoms of, 509
 Paraphilia, 45, 47, 133, 374, 375, 377,
 508
 polymorphous, 170, 512
 Parapraxis, 525
 Parcel, 299
 Parsifal motif, 394
 Paresthesia, 250, 336
 Parish priest, *see* Priest
 Paroxysm, *see* Seizure
 of anxiety, 444
 Parricide, 519, 524

- Parallel roads, 176
- Passé indéfini, 260, 271
- Passion, 101, 229
 - symbol of, 465
- Past, 210, 542
 - symbols of, 29, 137, 275, 301, 428, 454
- Pastor, *see also* Priest
- Paternity, doubtful, 302
- Patient, 270
- Patriotism, symbol of, 100
- Patrol, duty, 424
- Pavor Nocturnus, *see* Nightmare
- Paying, too much, 136
- Pea(s), 343
- Pearl necklace, 146
 - as symbol of undying affection, 147
- Pegasus, 371
- Penance, *see* Atonement
- Penis, *see* Phallus
- People, as symbol of thoughts, 208
- Perambulator, 38
- Perforation, in appendicitis, 364
- Persecution (*see also* Pursuing)
 - by an ideal, 208, 356
- Person(s)
 - as symbols of ideas, 99, 100, 236
 - as symbols of parathy, 302
 - as symbols of qualities, 100, 179
 - dead, 236, 462
 - dying, 105
 - in authority, *see* Authority
 - in chief, 223
 - recurrence of, 100
 - series of, 218, 219
- Personality
 - integral, 180
 - knowledge of dreamer's, 508
 - split of (cleavage of), 553
- Personification, of death, 104, 105
- Perversion, *see* Paraphilia
- Peter, St., 83, 498
- Petrol tank, 211
 - as symbol of passion, 211
- Piaehler, 38, 279
- Phallic mother, 190, 458
 - symbol of, 370, 380, 424, 437, 438
- Phallus, 161, 170, 171, 490, 521
 - imaginary, 161
 - symbols of, 63, 86, 90, 247, 300, 421, 493, 494
- Phantasy, *see* Fantasy
- Philanthropy, 217
- Phenomenon, endoptric, 208
- Phimosis, 46
- Phobia, *see* Fear
 - as safety valve, 214
- Photo, 467
 - album, 418
- Physician, suspicion of, 435
- Piano, as symbol of faith, 20
- Picture, 357
 - in frame, 95
 - restored, 334
- Piety, symbol of, 229
- Pirate, 90
- Pit, 210
- Place, holy, as symbol of childhood, 280
- Plank, 423
- Play, acting by the patient, 482
- Pleasure, spiteful, 210
 - without guilt, 90, 300
- Plowing, as symbol of coitus, 206
- Poe, 143
- Poena talionis, 81, 147, 148, 276, 368, 560
- Point, weakest, of parathy, 242
- Poison, 522
 - poisoning, with gas, 244
 - complex, 554, 555
- Police,
 - policeman, 69, 91, 446
 - policeman as symbol of justice, 69
 - policeman as symbol of morals, 90, 118, 139
- Polygamous tendencies, 130
- Polygamy, symbol of, 308
- Polyphony of thought, *see* Thought
- Poodle, *see* Dog
- Portmanteau, as symbol of marriage, 176
- Postage stamps, 334
- Postmaster, 295
- Potency, 303
 - condition(s) of, 292
- Pottage, mess of, 343
- Poultice, 258, 271
- Power(s), will to, *see* Will
 - problem, 525
- Prayer, Lord's *see* Lord's
- Praying, 305
- Precipice, 517
- Preconsciousness, 4, 363
- Predestination, 106
- Pregnancy, fear of, *see* Fear
- Prepuce, *see* Foreskin

- Present, in dream, 542
 present-day conflict, *see* Conflict
 Priest, 83, 305, 410
 Prince, 447
 Prison, as symbol of homosexuality, 452
 Privy, as symbol of parapathy, 19
 Problem, central, *see* Central
 Prognosis, 38, 130, 219, 246, 405
 Projection, 565
 of own wishes, 496, 504
 sense of guilt, 27
 Promise, of cure, 315, 316
 Prophecy, 74, 106, 301
 Prophylaxis, in parapathy, 46
 Prospective tendency, 71, 75, 171.
 298, 307, 409, 499, 500
 Prostitute, 88, 220, 223, 230, 295, 303,
 417, 442, 453, 469, 485
 Protest, masculine, 14, 302, 303
 Proviso, parapathic, 317
 Pruritus, vaginal, 374
 Pseudo-analysis, 195
 hymen, 335, 336
 Psyche, *see* Mind
 Psychoanalysis, *see* Analysis
 Psychology, individual, *see* Individual
 Psychosexual infantilism, 38, 44, 553
 Psychosis, 7
 Psychotherapy, 275
 Ptomaine, poisoning, 553
 Puberty, 473
 Public meeting, 458
 Punishment, 306, 307, 437, 438, 522
 God's, 276
 Pupil, 299
 Puritan, 491, 498
 Purity, spiritual, 436
 Pursuing, 208, 298, 356
 as symbol of obsession, 208, 298
 Pus, 42

 Quaker, 330
 Quality(ies), representation of, 179
 Quarrel(s), 357
 as symbol of doubt, 342
 Queen Victoria, 237
 Quilt, 568

 Rabies, fear of, 254
 Race, 41

 Rage, 222
 Railroad, carriage, 471
 engine, *see* Locomotive
 Rank, 114
 Rape, 214, 249, 388, 441
 by father, 249
 fantasy of, 192
 symbolized by being run over, 249
 Rat(s), 37
 Rationalization, 185, 186, 358, 363
 Ravine, 453
 Reaction, primal, 35, 494
 specific, 510
 Reade, 512
 Reality, coefficient of, 207, 506
 converted into dream, 380
 flight from, 219, 227
 Rebellion, against parents, 349
 Rebirth, 158
 Recollection, of dreams, 163, 164, 480
 symbol(s) of, 441
 Reconciliation, 357, 358
 Record, of dreams, written, 165
 Recovery, 277
 Recurrence, of motives, *see* Repetition
 Redeemer, 523
 Red subjects, 33
 Reduction, to basic effect, 489, 534
 Regression, 57, 157, 193, 393, 428,
 433, 497, 536, 537, 541, 549, 555
 Reins, 420, 429
 Rejection, of analytical interpretation, 511
 Religion, 93, 543, 544
 symbol(s) of, 11, 14, 21, 43, 45, 61,
 62, 82, 83, 87, 90, 91, 303, 304,
 410, 422, 491, 495, 498, 518, 521,
 542, 543, 554
 Religiousness, 43
 unconscious, 86, 91, 272, 277, 278,
 283, 304, 306, 307, 373
 Remorse, 301, 427
 Renouncing, day-dreams, 207
 love object, 500
 homosexuality, 464
 pleasure, 186
 Repentance, *see* Atonement
 Repetition, compulsion, 182, 184, 234,
 245
 of earlier experience(s), 274, 297,
 365, 375
 motives, 210
 Report, 424, 428

- Regression, 27, 62, 132, 144, 161-163, 165, 171, 183-186, 192, 193, 210, 213, 214, 218, 241, 298, 355, 358, 390, 395, 413, 423, 439, 445, 457, 501, 508
 symbol(s) of, 264, 514
 Reproach, 210, 262
 Rescuing, 435
 a child, 464
 a fallen angel, 331
 Resistance, 12, 69, 83, 95, 102, 113, 119, 128, 135, 158, 164, 188, 197, 208, 219, 225, 229, 232, 242, 282, 298, 316, 359, 382, 421, 429, 440, 475, 480, 481, 507, 526
 dream, 63, 74, 84, 212, 279, 420, 563
 Respirator, 244
 Restaurant, as symbol of mind, 218
 Retrospective tendency, 70, 499
 Retrospection, 542
 Revivification, 337
 Revolver, 358, 437
 Reward, for suffering, 196
 Rhinologist, 256
 Riding, bicycle of someone else, 222
 Right and Left, 216, 352
 symbols of, 216, 407
 Rivalry, 445
 with brother(s), 132, 451
 with sister, 261
 Road, steep, 170
 Rocking, 492, 496
 glass, 122
 Room(s), 85
 dark, 229
 suite of, as symbol of brain, 297
 Rope, as symbol of umbilical cord, 515
 Rose, 392
 rosebud, 392
 Rubber
 gloves, 492, 498, 505
 sheath, 497
 Ruins, as symbol of past, 454, 457
 Running over, 132

 Saaler, 61
 Sadism, 39, 45, 51, 214, 217, 418, 425, 433, 442, 467, 474, 499, 539, 547
 fear of 435
 latent, 29, 132, 243
 oral, 204
 Sadistic component, 192
 Safety valve, 299
 Salesman, traveling, 502
 Satan, *see* Devil
 Satanism, *see* Lead poisoning
 Scheidegger, 179, 282
 Scherr, 320
 Schiller, 116, 250
 Schizoid, 56
 Schizophrenia, 52, 196
 onset of, 52
 onset of, manifested in the dream, 52
 prophylaxis of, 52
 School(s)
 schoolmaster, 297
 as symbol of analyst, 297
 as symbol of parapathy, 18, 19
 schoolmate, 298
 of psychoanalysis, 330
 Scotoma, mental, 4, 165, 169, 194, 232, 274, 345, 355, 382, 398, 427
 psychoanalytical, 185
 recurrent, 210
 Screen, 356
 memory, 234, 363, 382, 386, 387
 Séance, spiritualistic, 106
 Seat, split of, 325
 Secret, 35, 241, 270, 299, 363, 374, 391, 304, 510
 calendar, *see* Calendar
 power of, 441
 Secretion and excretion, 42
 Seducing, 233, 234
 Seeing, father's genital, 360
 Seizure (attack, fit)
 cataleptic, 234
 epileptic, 250
 Self-analysis, 116, 145, 180, 182, 189, 192, 237, 318
 self-awareness, 158, 159, 250, 283, 464, 528, 536
 self, fear of, *see* Fear
 self-confidence, lack of, 182
 self-consciousness, 121, 190, 191
 self-control, loss of, 32
 self-knowledge, 184, 474
 self-protection, 152
 self-preservation, 187
 self-punishment, 64, 148, 560
 self-reproach, 48, 109, 143, 365, 419
 Seneca, 206
 Sensibility, of parapsychists, 62
 Sentry, as symbol of stammering, 33
 Serial story, *see* Dream series

- Servant, as symbol of parapaty, 19
 servant-maid, 258
- Sex (sexual)
 advances, 178
 experience, 177
 life, trends in, 218
 satisfaction, as cure, 65
 theories, infantile, 115, 191
- Shadow, 276
 as symbol of parapaty, 19
- Ship (☐), 440
 as symbol of body, 123
 as symbol of obsession(s), 212, 213
 as symbol of past, 457
- Shirt, as symbol of parapaty, 19
- Shock, analytical, 219, 332, 345, 442
 anaphylactic, 376
- Shoe(s), 493, 504
 lacing of, 299
 tight, as symbol of parapaty, 19
- Shooting, 437
- Shopkeeper, as symbol of conscience, 91
 as symbol of dreamer, 271
- Side, the other, as symbol of homosexuality, 421
- Silberer, 6, 12, 14, 61, 76, 90, 301, 567, 571
- Simplification, 196, 488, 509, 534
- Sin(s), 276, 419, 515, 521
 early, 393
- Singer, 182
- Sister, 181, 187, 189, 192, 300, 419, 427, 441, 444, 447, 452, 467
 as symbol of parapaty, 19
 as symbol of second ego, 406
 complex (fixation), 45, 140, 182, 187, 189, 194, 196, 197, 253, 260, 270, 298, 346, 350, 419, 421, 434, 435, 438, 462, 474
 desire for, 296
 identification with, 448, 458
 image (imago), 51, 279, 307
 in-law, 107
 symbol of, 436, 459, 464
- Situation, actual, *see* Conflict
 analytical, *see* Analytical
- Skin, as symbol of parapaty, 19
 chilly, 497
 sloughing off, 560
- Sleep, dreamless, 164
- Slipping, 32
- Slot machine, 230
- Smut, 293
- Snake, 226, 503, 542
 as symbol of, 503
- Snow, 170
 as symbol of purity, 424
 fields, 41
- Socialism, 347
- Socks, 429
- Sodom & Gomorrah, 422
- Soldier, 428, 441
 as symbol of obsession(s), 424, 471
 as symbol of second ego, 424
 dead, as symbol of past, 428
- Somatization, 25, 36, 570
- Son, 276, 502, 503
 fixation, 336, 337, 505, 560
 in-law, 558
 prodigal, 343, 344
- Soporific(s), *see* Hypnotic
- Sorcerer, *see* Magician
- Spoon, cooking, 124
- Soul, *see* Mind
- Space, and time in dreams, 157, 551
- Spectacles (*see also* Eyeglasses)
 as symbol of parapaty, 19
- Speech, difficulties, 245
- Sperber, 105
- Spermatozoon, 521
- Spirochete, 205
- Spiritual, betrayal, 507
- Split of emotion, *see* Mind
 split of personality, *see* Personality
- Squirting water, as symbol of religion, 306
 as symbol of sex, 306
- Stabbing, 121
- Stable, 455, 457, 475
- Staff, as symbol of parapaty, 19
- Stage, 356
- Staircase, 554
- Stammering, 31, 39, 102
 symbols of, 32
- Standing and sitting
- St. Andrew
 St. Andrew's day, 280
- St. Anthony, 90
- Starving, diet, 302
- Station, as symbol of death, 157, 158
- Statue, Egyptian, 394
- Steam, engine, *see* Engine
- Stekel, Hilda, 26, 76, 276, 336, 372, 548

- Stepfather, 56, 177, 548
- Stepsister, 506
- Stereotyped dream, *see* Dream
- Sterilization, 367, 368, 374
- Stimulation, somatic, 561
- Stockings, 493
- Stone, as symbol of ineffaceable memory, 394
- Storm, 36, 272, 275
 - as symbol of conflict, 272
- Story, the upper, 297
- Stove, as symbol of femininity, 298
- Stranger, as symbol of death, 274
- Strangulation, of affect, 454, 455
- Straw, 457, 521
 - berries, 382
 - & Hay Motif, 455
- Street-walker, *see* Prostitute
- Struggle (*see also* Fighting)
 - as symbol of mental conflict, 308
 - between desire and inhibition, 489
 - dream(s) of, 308
 - inner, 427, 452
 - sexes, 412
- Study, inability to, 195
- Sublimation, 192, 194, 204
- Substitute, religious, 305
- Suffocation, 29
- Suicide, 275, 349
 - double, *see* Double
 - idea (impulse, tendencies), 13, 27, 51, 54, 78, 81, 136, 137, 143, 147, 160, 169, 181, 198, 221, 331, 356, 358, 366, 380, 389, 422, 486, 494, 500
- Sultana bread, 57
- Sun, 359
 - phobia, 359
- Super-ego, 84, 118, 187, 505 (*see also* Moral ego)
- Superior(s), official, 505
- Superstition, 64, 108, 305, 408
- Surface(s), ice-bound, 41
- Surgeon, as symbol of analyst, 184
- Susannah & the elders, 498
- Sweets, *see* Candy
- Sweetheart, 278
- Swimming, 57, 74, 114, 162, 163
 - instructor, as symbol of analyst, 163
- Swinging, 492
- Swoboda, 14
- Symbol, 554
 - encyclopedia, 308
 - explanation of, 203
 - functional, 14, 28, 32, 85, 92, 113, 436
 - individual, 99, 103
 - material, 48
 - of mental trouble, 259
 - religious, *see* Religion
 - sexual, 43, 62, 152, 360, 370
- Symbolic parallelism
 - equation, 392
- Symbolism, archaic, 555
 - religious, 11, 61, 62
 - sexual, 204
- Symbolization, 11, 129, 308, 556
- Sympathy, 547
- Symptom, dream, 510
 - paraphy, 41, 129, 171, 359, 508, 539
 - symbol of, 25, 129
- Syphilis, as symbol of incest, 270
 - fear of, *see* Fear
- Syphilophobia, 12, 522 (*see also* Fear)
- Table, 179
 - furniture, 162
- Taboo, 259, 330
- Tapeworm, 254
- "Tarnkeppa," as symbol of paraphy, 19
- Teacher, 299
 - as symbol of analyst, 298, 324
 - as symbol of God, 95
- Technique of interpretation, *see* Interpretation
- Telepathy, 507
 - in dream, 307, 552
- Temper, fits of, 214
- Temptation, 305
- Tension, polar, 343, 510, 535
- Tent, 199
- Testament, *see* Will
- Testament, new, 341, 343
 - old, 341, 343, 344, 422, 423
- Theatre, as symbol of analysis, 323
 - wrong, 320
- Theory, infantile (sexual), 191, 521
- Thinking, conscious and unconscious, 114
 - sinful, symbolized by individual, 236
 - undirected, 207

- Thought (*see also* Idea)
 polyphony of, 6, 207, 208, 215
 symbol of, 74, 208
 Thought-feeling, 207, 565
 Threat, 121
 Threshold, symbolism, 11, 14, 301
 Thunderstorm, as symbol of troubled
 mind, 332
 Ticket office, clerk, 335
 Tide, rising, 439
 Tiger, 242, 243
 Tile, loose, 297
 Time, anticipation of,
 and space in dream, 157
 complex, 140
 of departure of train symbolizing
 hour of death, 462
 trends in dream, 499
 Timidity, *see* Self-consciousness
 Tire, *see* Automobile
 Toe(s), big, cut off, 335
 Tomb, 496, 497
 stone, 211 (*see also* Monument)
 as symbol of memory, 396
 as symbol of phallus, 396
 Tooth-ache, 256, 259
 Touching, 254, 269, 270
 phobia, 271
 Towel, 168
 Tower, as symbol of faith, 225
 Toy, boat, 464
 Tragedy, of the physical, 179, 271
 Train, departure of, 462
 of life and death, 157, 158
 running after, 41
 Training analysis, 159
 Transfer, from below upward, *see*
 Displacement
 Transference, 47, 70, 72, 122, 130,
 135, 160, 163, 296, 297, 298, 299,
 390, 393, 395, 405, 448, 458, 527,
 564
 expressing will to surrender, 12
 positive and negative, 158
 rejected, 30
 subsidiary, 395
 Trauma, 18, 41, 44, 48, 107, 171, 184,
 220, 234, 241, 242, 245, 254, 270,
 276, 314, 374, 377, 385, 388, 405,
 407, 411, 419, 421, 427, 444, 448,
 457, 464, 475, 530, 548
 incomplete, 109
 infantile, 145, 374, 409
 of adults, 374
 primal (original), 259, 472
 puberty, 107
 Treatment, *see* Analysis
 Tree, trunk, 280
 trunk felled, as symbol of patient,
 280
 Twig, 378
 Tremmel, 341
 Triangle, 442
 Trichinosis, fear of, 254
 Trigeminal neuralgia, 37
 Trinity, holy, 543
 Trisexuality, 421, 458, 503, 546
 Triumph over physician, 317, 324
 Trousers, in fetishism, 45
 Truth, 441, 442, 444
 fear of, 195
 in analysis, 229, 329, 427
 inner, 325
 Tuberculosis, 280, 281
 Tugboat, 212
 Tumor, as symbol of parathy, 19
 Tunnel, 355, 545
 Turk, as symbol of polygamy, 308
 Turning, right, as symbol of mar-
 riage, 134
 Ulcer, duodenal, 170
 Umbilical cord, symbolized by rope,
 515
 Umbrella, as symbol of parathy, 19
 Uncle, 245, 275, 382, 459, 491, 501
 as symbol of father, 296, 460
 as symbol of parathy, 19
 Unconsciousness, 38, 115, 152, 185,
 241, 355, 363, 446
 symbol of, 441
 Undressing, 348
 a woman forcibly, 347
 Uniform, 320
 Untidiness, 433
 Upper & lower stories, *see* Above &
 below
 Urinary eroticism, *see* Libido
 Urinating, 374
 Urine bottle, 48
 Uterus, fantasy, 451
 Vagina, 56, 521
 symbol of, 504
 Vanity, 321

- Vehicle(s), two, as symbol of mental split, 158
- Veil, thin, 270
- Veneral disease, as symbol of incest, 183
- Vengeance, 254, 275, 296
- Verbalization, 207
- Vertigo, *see* Giddiness
- Vice, symbol of, 100
- Viennal school, 70, 74, 76
- Vintage party, 233
- Virgin, 392
 - Mary (holy, blessed), 93, 211, 419, 425, 498, 518, 543
- Virginity, 98, 170, 177, 245, 518, 542
 - loss of, 141, 334, 383, 391, 429
- Virtue, 193
 - symbol of, 100
- Visit, formal, 321
- Vomiting, 63, 188, 294, 371
- Von Niessen, 122
- Vow, 419, 422

- Wake-dream, *see* Day dream
- Walking, 537
 - in wrong direction, as symbol of stammering, 32
 - too far, 32
 - up hill, 352
- Warden, as symbol of conscience, 453
- Waste paper, 303, 306, 307
- Watch, 92, 300, 454, 455
 - as symbol of genital, 270
 - as symbol of mind, 135
 - glass, broken, 270, 455
 - looking at, 300
 - soiled, 270
- Watchmaker, as symbol of God, 92
- Watchman, 117
 - as symbol of consciousness, 117, 128
 - as symbol of husband, 118
 - as symbol of memory, 128
 - as symbol of morals, 118
 - as symbol of parathy, 118
 - as symbol of wife, 118
- Water, 211
 - as symbol of birth, 113
 - as symbol of mind, 90, 113, 115, 221
 - deep, 162
 - holy, 306
 - running, 162
- Watson, 508
- Wax, -doll, 359, 363
 - melted, 545
- Way(s), back, 250
 - parting, 407, 427
- Weaving, 123
- Weaver's shuttle, 124
- Web of skin, 183
- Weber, 201, 203, 206
- Wedding, night, 347
- Weight, loss of, 275
- Weininger, 260, 271
- Wengraf, 6, 41
- Wet Dreams, *see* Emission
- Whale, a symbol of mother, 156
- Wexberg, 75
- Widow(er), 147
- Wife, 247, 272, 274, 278, 352
 - as safe-guard against temptation, 273
 - butcher's, 411
 - parson's, 411
 - symbol of, 176
- Will, last, 341, 345, 397
 - to be cured (to health), 16, 126, 255, 262, 283, 475
 - to dominate (to power), 13, 302
 - to surrender, 13
- Window, 421
 - open, 441
- Wings, as symbol of day-dreams, 454
- Wish, 307
 - dream, 116, 308
 - fulfillment, 3, 6, 39, 70, 76, 81, 92, 101, 104, 116, 163, 183, 185, 186, 299, 301, 321, 381, 432, 495, 500, 551
 - incestuous, 183 (*see also* Incest)
 - to be re-born, 115
 - to repeat an experience, 448
- Witch, 305
 - witchcraft, 381
- Witness(ing), parental intercourse, 188, 293, 500
- Wittels, 389
- Woman, dead, 29, 30, 496, 500
 - dying, 104
 - elderly, 29
 - faith in, 230
 - false, 543
 - false ideal, 218, 230
 - old, 210, 301, 305

- Woman (*cont'd*)
 as symbol of analyst, 315
 as symbol of past, 138, 467
 run-over, 249
 symbol of, 297, 429, 503
 ugly, 305
 ugly, as symbol of second ego, 408
 fear of, 45, 114, 423, 435
 with past, 334
 with phallus, 301, 325, 494
 Womb, father's, 516
 mother's, *see* Mother's womb
 Wonder, in dreams, 36, 355
 Wood, dark, 38
 Workman, 272
 World, second, 185
 Wound, as symbol of parathy, 19
 in head, 227
 Wrapping, in bundle, as symbol of
 concealment, 423
 Wrath, attacks of, 259
 Writing, illegible, 469
 Wrestling, 308
 Youth, perpetual, 210
 Zone, erogenic, 192, 211, 259
 Zurich, school, 70, 75, 76, 127

